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"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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ASHAMED OF JESUS! MARK 8:38.

BY ELDER R. F. COTTRELL,
(Ridgeway, N. Y.)

OUR precious Saviour, can it be,
That men should be ashamed of thee?
E'en those for whom thy blood was spilt
To ransom them from sin and guilt!

While all the hosts of heaven above
With wonder view thy matchless love,
Shall men, for whom thy life was given,
Despise the choicest gift of heaven?

Bow, stubborn, proud, rebellious heart,
And humbly seek in Christ a part;
And thou shalt find, to thy delight,
An easy yoke, a burden light.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

THE ENDURING TREASURE.

BY MRS. E. G. WHITE.
(Concluded.)

THE apostle continues, speaking of Christ, "Whom having not seen, we love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Then why are you mourning? Christ has said: "As the Father hath loved me, so have I loved you: continue ye in my love." It is for us to choose whether we will abide in his love, or by indulging selfishness will separate ourselves from him. He says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." In him there is joy that is not uncertain and unsatisfying. If the light that flows from Jesus has come to you, and you are reflecting it upon others, you show that you have joy that is pure, elevating, and ennobling.

Why should not the religion of Christ be represented as it really is, as full of attractiveness and power? Why should we not present before the world the loveliness of Christ? Why do we not show that we have a living Saviour, one who can walk with us in the darkness as well as in the light, and that we can trust in him? While we have been on this ground, we have seen clouds interpose between us and the sun, but we did not mourn and clothe ourselves in sackcloth for fear that we should never see the sun again. We manifested no anxiety about it,

but waited as cheerfully as possible until the cloud passed away and revealed the sun. Just so in our trials and temptations. Clouds may seem to shut from us the bright beams of the sun of righteousness; but we know that the face of our Redeemer is not forever hidden. He is looking upon us with love and tender compassion. Let us not cast away our confidence, which hath great recompense of reward, but when clouds hang over the soul, let us keep our eyes fixed where we can see the sun of righteousness, and rejoice that we have a living Saviour. Think how beautiful was the light which we enjoyed, keep the mind stayed on Jesus, and the light will again shine upon us, and dismal thoughts will flee. We shall have joy in Christ, and shall go singing on our way to Mount Zion. This is what the Lord wants us to do.

In his letter to the Ephesians, Paul says, speaking of the gospel, "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Why not keep your minds fixed on the unsearchable riches of Christ, that you may present to others the gems of truth? In the word of God there are rich mines of truth that we may spend our whole lifetime in exploring, and yet we shall find that we have only begun to view their precious stores. Sink the shaft deep, and bring up the hidden treasures. But it is impossible to do this while we indulge an idle, restless spirit, seeking constantly for something that will merely gratify the senses, something to amuse, and cause a foolish laugh. Well has the wise man said, "As the crackling of thorns under a pot, so is the laughter of the fool." We should not set our minds upon such things as these, when there are unsearchable riches for us. It will take us all eternity to comprehend the riches of the glory of God and of Jesus Christ. But minds that are occupied with frivolous reading, with exciting stories, or with seeking after amusement, do not dwell upon Christ, and cannot rejoice in the fullness of his love. The mind that finds pleasure in foolish thoughts and trifling conversation, is as destitute of the joy of Christ as were the hills of Gilboa of dew or rain. Does not your own experience testify to this? How much peace of mind do you have at the close of a day spent in frivolity, in light and trifling conversation? Can you retire to rest at night, saying, "It is well, it is well with my soul; my life is hid with Christ in God, and when He who is my life shall appear, then shall I also appear with him in glory"? How often when you come into the house of God, into the solemn assembly, your thoughts are turned to that foolish remark which some one has made, to that idle story, or that comical thing which you read or saw. And the thought will come at just such a time as to eclipse a bright ray of the glory of Christ, and you lose the benefit of the heaven-sent light which you ought to receive. Keep the mind free from all such trash.

We need to be constantly filling the mind with Christ, and emptying it of selfishness and sin. When Christ came into the world, the leaders of the Jews were so permeated with Phariseism

that they could not receive his teachings. Jesus compared them to the shriveled wine skins which were not fit to receive the new wine from the vintage. He had to find new bottles into which to put the new wine of his kingdom. This was why he turned away from the Pharisees, and chose the lowly fishermen of Galilee. Jesus was the greatest teacher the world ever knew, and he chose men whom he could educate, and who would take the words from his lips, and send them down along the line to our time. So, by his Spirit and his word, he would educate you for his work. Just as surely as you empty your mind of vanity and frivolity, the vacuum will be supplied with that which God is waiting to give you,—his Holy Spirit. Then out of the good treasure of the heart you will bring forth good things, rich gems of thought, and others will catch the words, and will begin to glorify God. Then you will not have the mind centered upon self. You will not be making a show of self; you will not be acting self; but your thoughts and affections will dwell upon Christ, and you will reflect upon others that which has shone upon you from the sun of righteousness.

Christ has said: "If any man thirst, let him come unto me, and drink." Have you exhausted the fountain?—No; for it is inexhaustible. Just as soon as you feel your need, you may drink, and drink again. The fountain is always full. And when you have once drank of that fountain, you will not be seeking to quench your thirst from the broken cisterns of this world; you will not be studying how you can find the most pleasure, amusement, fun, and frolic. No; because you have been drinking from the stream which makes glad the city of God. Then your joy will be full; for Christ will be in you, the hope of glory.

Let us read further from Ephesians: "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be made known to the church the manifold wisdom of God." Then why not receive the heavenly wisdom, and impart of it to others? God has declared what your wisdom is; he says it is foolishness, and that the weak things of God are stronger than men. We need the "manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord; in whom we have boldness by the faith of him." This boldness is not presumption, but we come with confidence, as the children of God; as branches of the True Vine, we draw nourishment from it.

"Wherefore I desire that you faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we

ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end."

When Christ dwells in your heart by faith, this rich experience will be yours. Then you will know that love is flowing into your hearts, and subduing every affection and every thought, and bringing them into captivity to Christ. You cannot explain it; human language can never explain how the love of Christ can take possession of the soul, and lead captive every power of the mind. But you will know it by a personal experience.

"Unto Him be glory in the church by Christ Jesus." Praise and flattery of one another is forbidden in the Scriptures. It is an offense to God, and is an injury both to him who gives and him who receives praise. It is a snare to them; for it separates the soul from God. We must learn to place God's estimate upon men. Certain ones, you say, do not please you, and you do not enjoy their society; but these very ones may be nearer to God than you are. When we come to the judgment, we shall find that there are some whom we have esteemed very highly, whose names are not registered in the book of life. Your finite judgment approved their actions, when God did not approve them. And others, of whom you have a very low estimate, may be found to be precious jewels in the sight of God. Jesus never makes a mistake, as men do. In the scale of heaven, character is weighed. Let every tribute of praise that flows from the heart be offered to the Lord God of hosts. Praise him that he has given Jesus to be our righteousness, that he is weaving for us a garment in the loom of heaven, that we may be clothed, not unclothed, but clothed upon with the righteousness of Christ.

There is no need for us to hunger; there is no need for us to thirst, while the store-house of heaven is open for us, and the key is given into our possession. What is the key?—Faith, which is the gift of God. Unlock the store-house; take of its rich treasures. May God help us to lay hold upon the eternal realities, and "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

EVERLASTING LIFE.

[An interesting article on this subject, from the pen of Elder Wm. Covert, Indianapolis, Ind., appeared in the *Signs of the Times* of Feb. 22, 1892. The portion of the article which we present herewith, was in answer to the question, "Have we this life now?"—Ed.]

HAVE WE THIS LIFE NOW?

Christ and his apostles usually spoke of eternal life as though it is now in the possession of the children of God. So they also spoke of all the gifts that come to us by faith. All are ours. But some of these things which are ours are things to come. Hear what the word of God says: "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." 1 Cor. 3:21, 22. A gift may be ours, and yet we not individually handle it. Whenever Christ becomes ours by faith, all there is for us in him immediately becomes ours. This includes the mansion in heaven, the home in the everlasting kingdom, the body raised from the grave, and the society of the redeemed saints. Thus, in one sense, these stand as promises that the apostle calls "exceeding great and precious," and in another sense we have them now. We have them now in that we have the title that secures them to us in Christ. Yet many of these things that are ours by title are yet a matter of promise to us. We are not yet in our mansion in the heavenly city. We are not yet raised from the grave. Our eternal life has not yet endowed our redeemed body.

So we must conclude that, with reference to what eternal life is actually to do for us in a vital or physical sense, it is ours only by promise.

Christ presents it from the standpoint of a promise, when he speaks of what the faithful missionary receives from the Lord. He gets at this time "houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10:30. Rom. 2:7 says that eternal life is to be rendered to those who seek for it "by patient continuance in well doing."

When Paul addressed himself to Titus, he did so as being in hope of eternal life that God had promised before the world began. Titus 1:1, 2. In the same epistle (3:7) he says: "That being justified by his grace, we should be made heirs according to the hope of eternal life." John, in writing concerning the promises of God, says, "This is the promise that he hath promised us, even eternal life." 1 John 2:25. This promise will be fully enjoyed when the expectation, as expressed by Paul to the Philippians, is realized, when he writes, "Our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the workings whereby he is able even to subject all things unto himself." Phil. 3:20, 21, Revised Version. God's children will be fashioned anew bodily in the resurrection, at the second coming of Christ. Then that eternal life that is now ours by faith, and is really now in Christ, will be actually possessed by his children in their glorified bodies. Each individual saint will exclaim, when he arises from the dead, "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55.

Eternal life from the eternal Son of God will be imparted to the redeemed saints. It can then be truly said, They shall die no more. Then they shall suffer no more. But, dear sinner, be assured that God nowhere promises you life outside of Christ. Do you want life? Then turn from your sins and look unto Jesus. You will find life and righteousness in him. In Christ you will find that which will satisfy your heart. Nothing will exactly fit and fill the heart but Christ. Your heart will not be satisfied till Christ is in it. Jesus is not satisfied to keep out of it. He is standing there and knocking. Will you let him in? Choose him now.

THE PURPOSE OF OUR SCHOOLS.

BY PROF. W. W. PRESCOTT.
(Battle Creek, Mich.)

Two or three years ago one of our brethren made a remark while the school question was under discussion, to the effect that of course our colleges did not differ in any special way from other educational institutions, with this exception, that in our schools the students were surrounded by a better influence while pursuing their studies.

I fear that this view is too generally held by those who have children to be educated. Many seem to think that in our schools the same subjects, presented by the same writers, should be taught in the same old way, with the same purpose in view—mere mental development. I have a quarrel with this plan. I do not believe in it. If it is persisted in, it will do much to hinder the best results in our educational work.

The plans of work and the results in a Seventh-day Adventist school should be just as different from those of other schools as the plans of work and the results in a Seventh-day Adventist church are different from those of other churches. This may seem like an extreme statement, but I believe it will be found to be true. Let us look at the matter with some care.

What is the highest and worthiest aim in education?—I say most emphatically, that it is a knowledge of God, an intimate union with Jesus Christ, "in whom are hid all the treasures of wisdom and knowledge." The more thorough is the mental discipline, the more complete is the acquaintance with the truth in every field of le-

gitimate investigation, the nearer may one come to this ideal; and yet it is possible for a student to spend years in hard study under the direction of teachers of wide repute, completing a course of study prescribed by the highest educational authority, and then find himself further away from God than when he began his work. It is then asserted that education makes men infidels. It is very likely true that many become confirmed infidels because their education is of such a character as to turn them away from God, but this is no reason for neglecting a proper education.

The mind cannot attain to the highest and best development, when it is shut away from Him who created it; and the best results will not be reached unless God, his word, his works, and his providences in the affairs of men, are the leading subjects of study. Further than this, the teachers, who direct in such a plan of work must be connected with God by living faith, and must have a deep personal experience of their own. By such teachers every subject should be taught in such a way that it would contribute toward a better knowledge of God.

One cannot by searching find out God, but to the one who with humble spirit desires to know him, he reveals himself in every field of study. Knowledge of God, in this broad sense, prepares one to take right views of life. It imparts to him "a breadth of mind, a nobility of character, and a stability of purpose." These things are greatly lacking among the young people of to-day. And no wonder, when the very thing which leads to them is so largely ignored in the education of the young.

I believe that God desires to have some schools in these days which shall be veritable "schools of the prophets." In the olden times such schools were established "to serve as a barrier against the wide-spread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors." As the young men thus brought together "communed with God, and studied his word and his works, wisdom from above was added to their natural endowments. The instructors were men not only well versed in divine truth, but those who had themselves enjoyed communion with God, and had received the special endowment of his Spirit." "In those schools of the olden time it was the grand object of all study to learn the will of God and man's duty toward him."

"Are there not some lessons which the educators of our day might learn with profit from the ancient schools of the Hebrews? He who created man has provided for his development in body and mind and soul. Hence, real success in education depends upon the fidelity with which men carry out the Creator's plan. The true object of education is to restore the image of God in the soul. In the beginning, God created man in his own likeness." "Sin has marred and well-nigh obliterated the image of God in man. It was to restore this that the plan of salvation was devised, and a life of probation was granted to man. To bring him back to the perfection in which he was first created, is the great object of life,—the object that underlies every other. It is the work of parents and teachers, in the education of youth to co-operate with the divine purpose; and in so doing they are 'laborers together with God.'"

Too little attention has been paid to these principles in the past. Our schools have followed too closely in the beaten track which has been made by those who have had an entirely different idea of the results to be sought in education. It is time to return to God's plan. The blessing of God will rest upon every sincere effort to lead the students in our schools to a better knowledge of him and to a deeper experience in his service.

—"Drifting into sin comes so easy, that all that is required of a man is to shut his eyes, and the Devil will do the rest."

CHRIST MY ALL.

BY MRS. P. ALDERMAN.
(Madison, Ohio.)

THERE is a peace that brings release
From every doubt and fear;
'Tis He bestows, who only knows
Of all our trials here.

When Satan chides, and ill betides,
I'll flee for help to Him
Who is my great loved Advocate,
Who pardons all my sin.

No foe can hold me from the fold,
Or turn my feet astray;
My Shepherd near, dispels my fear,
And guards me night and day.

'Tis sweet to live when all we give,
And heed his every call;
He is my shield, to him I yield
Myself, my life, my all.

THE TREND OF ECCLESIASTICAL THOUGHT.

BY ELDER DAN. T. JONES.
(Walla Walla, Wash.)

FOR several centuries previous to the Reformation and up to that time, a larger place was given to the discussion of religious questions than any other. All, from the king to the peasant, vied with each other in manifesting their zeal for the cross and the religion which it symbolized. As an illustration of the almost universal interest taken in religious questions and the prominent place which they held in the minds of the people, we have the crusades from the eleventh to the thirteenth centuries. When the news reached Europe that the infidels had taken possession of Jerusalem, and were desecrating the holy places, all Europe was indignant; and when the first crusade was preached by Peter the Hermit and others, the response from the people was almost unanimous. The historian Ridpath, speaking of this, says:—

The actual number of those who, from the various ranks of society, sprang up as if by a common impulse, took on the cross, and rallied at the call of Peter and his fellow-apostles, can never be authentically ascertained. Certain it is that all Europe seemed to rise as if by a common impulse. . . . For awhile it appeared that all Europe would be depopulated.

A few centuries later there was a great reaction. Religious questions were relegated to a secondary place, and then almost banished from many circles. It came to be considered impolite to introduce the Bible or any question pertaining to religion, at a social entertainment. The discussion of religious subjects was left almost exclusively to the pulpit and the religious press. Now the tide seems to be turning again, and a current is setting in which seems destined to bring ecclesiastical questions into greater prominence than they have been for several generations.

The prominent theological controversies of the last few years, the agitation for Sunday-closing of the Columbian Exposition, the promulgation of the doctrines of theosophy and Christian science, the agitation for a change in the Constitution of the United States, which will make that document permit the legalizing of Sunday observance, the Religious Parliament to be held in Chicago in 1893, with other causes, combine to bring about the result referred to above.

The Boston *Congregationalist* said recently:—

Never were so many questions asked about the Bible and its teachings as now. A few years ago if one sought discussion concerning it in periodical literature, he turned to the "Bibliotheca Sacra" or the *Princeton Review*. Now he will find Biblical themes prominent in the *Forum*, the *North American*, and other secular periodicals, which are not sustained for the sake of extending knowledge of the Scriptures, but which aim to furnish what the people most demand in literature. The daily press also gives large space to treatment of the Bible, which not long ago was left almost wholly to religious papers.

All religionists will rejoice to see the Bible receiving the portion of public favor which the character of its teachings and the importance of the subject which it treats would seem to justify; and they will be interested also to know the

trend that the discussion of Bible subjects is taking in the secular press; for it is a well-known fact, as the writer last quoted says, that the larger majority of secular periodicals aim to supply what the people most demand, and not only what they demand, but of the character which best suits the public taste, and judging from what appears in the different periodicals and magazines, we must conclude that what is popularly termed the New Theology, or Advanced Thought, as applied to religion, is what the people want.

President Charles F. Thwing, in *Education* for January, under caption of the Higher Education and Christianity, says:—

The higher education promotes Christianity. We acknowledge that some minds assent to this proposition with hesitation. God's kingdom is built on faith, it is said. And the higher education, it is also said, is antagonistic to faith. Thought is the mother of doubt; philosophy, the parent of atheism. Reasoning fosters agnosticism. The gospel of science is not the gospel of Christianity. And yet, we know that truth must be consistent with itself. The gospel of the rocks, properly interpreted, is one with the gospel of the Bible properly interpreted.

With his conclusions here, all believers in the Bible can fully agree, but the trend of his argument is revealed further on in a cautious but distinct manner; we indicate it by italics:—

If beings dwelt on planets other than the earth, they in this kingdom have a share. If unseen spiritual existences move about us, they of this kingdom are citizens. The spirits of the redeemed are within its realms, and the souls of the lost are lost far more to themselves than they are to Him who is still their Father.

The Andover *Review* for January, speaking on Ultra-Conservatism and the New Theology, says:—

The most restive party in the various denominations is the party whose orthodoxy, in its own opinion, has been kept whole and undefiled, and is above suspicion by others. It has been supposed that unrest is confined to the liberals, who have been thought of as tossed to and fro by every wind of doctrine, as struggling painfully in the break-up of their old faiths, as torn asunder by conflicting opinions. . . . But whatever unrest may accompany re-adjustment of one's beliefs in the light of increasing knowledge, there is also restiveness on the part of those who try to stand still while the world and the church are moving away from them. Indeed, signs are not wanting that the ultra-conservative party is at present more disturbed than any other.

William Riley Halstead in the *Methodist Review*, writing on The Province of Philosophy, says:—

The fundamental problems of religion have always been among the important, if not the most important, problems of life. But religion begins with God and his attributes, and the world has never lost interest in the search for clearer apprehensions of him. The fact of virtue, the fact of vice, the fact of moral government, the fact of happiness, the fact of sorrow, the fact of existence itself—these are as plain as the facts of daylight and darkness, and the building constructed without them had better look well to the corners and sides of its foundation. The student who is given to details is not always prepared for an insight into this common scheme of things which constitutes one system. So philosophy, in its broadest sense, keeps science from gloom and disappointment in showing the affinity of all facts, their contracts, their eternal co-ordinations. Its purpose is to correct and clarify and lead human thought into safe moorings.

Rev. Walter Lloyd, in *Westminster Review* for January, writing under the caption Inspiration and Truth, says:—

The fact is that the best-informed men in the churches have at last come to see that the old unintelligent regard for the Old Testament must be abandoned. Its infallibility can no longer be denied, and no amount of declamation will long secure a belief in its plenary inspiration. It will have to be admitted that the chronicles of the history of Israel and its religious institutions are on a level with those of other nations. . . . In reality, there is nothing exceptional in that history except the pertinacity with which the Jews claimed to be the chosen people, and the subsequent perversity of Christians in admitting the claim to be well founded. . . . Even now, a Christian preacher will introduce a quotation from the Pentateuch or the prophets, by saying, "Let us hear what God says," instead of referring it to Isaiah or Jeremiah or the author of Deuteronomy, as the case may be. The "Thus saith the Lord" throws a glamour over the utterance, and tends to perpetuate an illusion it seems impossible to dispel. . . . Nothing seems more absurd than to place on the same level such very mixed and

widely differing portions of literature as those which are thrown together in the Old Testament; and all those persons, whether they belong to the old orthodoxy or the new, who insist upon "taking it as a whole," are guilty not only of literary ignorance, but religious folly.

The Rev. Dr. Alford Cave, in the *Homiletic Review* for February, refers to the agitation on the subject of the errancy or inerrancy of the Scriptures, and after stating the positions held by the contestants on either side of the question, kindly offers his services as a mediator to settle the dispute. He says:—

Seeing, as I think, truth on both sides, I am desirous of saying a calm and mediating word. That word is, that revelation, but not inspiration, necessarily implies inerrancy. . . . It is the revealed rather than inspired character of the Bible which nowadays renders the Bible authoritative. . . . In other words, that the records exist is due to inspiration, but that the record is the supreme arbiter in matters of faith and practice, is due to revelation. . . . By so simple a distinction, the loftiest views of the supremacy of scriptures are safeguarded, at the same time that no such burden is put upon the shoulders of the thoughtful as the absolute inerrancy of all scripture. . . . If the revelations are accurate enough for all practical purposes, what matters it whether they are absolutely inerrant?

The New York *Observer*, noting the trend of theological discussion and apparently fearing the results, especially upon the youth, says:—

For the sake of the intellectual as well as the spiritual welfare of the youth of this day who are watching intently the drift of controversies among those who profess to believe the word of God, we call attention to one of the common statements of the new theology, in the strength of which it practically obliterates any distinction between essentials and non-essentials in the matter of belief. It denies emphatically that any dogmatic opinion whatever is an essential to true and acceptable Christianity. It makes salvation utterly independent of any intelligent faith in the name, person, and work of the Redeemer. It is the old Unitarian enlargement of the meaning of the word "Christian," until it is broad enough to include any person with certain moral characteristics or spiritual sentiments. . . . Of course all this is absolutely destructive of the evangelical idea of the necessity of faith in Christ, in order to obtain acceptance with the Father. It is also destructive of any intelligent conception of what the evangelical churches have always insisted upon as being saving faith.

J. W. Etter, D. D., in the *Quarterly Review* of the United Brethren, says:—

This is a day of theological unrest. In this era through which we are passing, an era of transitions and revolutions in thought unparalleled since the days of the Reformation, men are rising and falling, shifting and drifting, theologically and ecclesiastically. The question, "Whither?" is giving way to another,—"What next?"

It is not to be expected that in a general upheaval of theology the men who burst the bands of their various creeds and launch out into independent fields of thought, will agree with each other. It may reasonably be expected that they will differ widely, and such we find is the case. In one thing, however, they very generally agree, that the Bible is not competent to make the man of God perfect and thoroughly furnish him unto all good works. Those who would become the arbiters between the old and the new theology decide that if the Scriptures are accurate enough for all "practical purposes," that is sufficient. But let confidence in the inspiration of the Bible be broken down, and it is not difficult to see what the ultimate result will be. And this seems to be the work that is being pushed forward at the present time with a power and rapidity that is little realized by those who do not keep a close watch of the agitation.

THE MIGHTY HELPER.

BY J. M. HOPKINS.
(Chatfield, Minn.)

"I HAVE laid help upon one that is mighty." Ps. 89:19.

There are two leading thoughts in this text, each of which contains a rich mine of strength and comfort for the Christian. The first thought is that the means appointed for our salvation is of God. It is not man's provision, else it would be imperfect, not trustworthy, not satisfactory.

But being of heavenly origin, we may rest upon it with all assurance and peace.

When one is in danger, or peril, and help is offered, he very naturally pauses to consider the efficiency of that help. Are the means provided sufficient to meet the emergency? Can he place his entire confidence and trust in that provision, and even risk his life, his all? In the important matter of our salvation, where our present peace with God and our eternal welfare are pending, it is a source of great comfort and rejoicing to know that our hope rests not upon a foundation of sand, not a man-made institution, but upon and in the *rich provision of heaven*. It is *God's plan, God's means, God's way*; and *God and heaven are fully satisfied*. This is what affords the Christian such "strong consolation."

Our mind turns to the precious words announced by the angel to Joseph: "Thou shalt call his name Jesus [*margin*, Saviour]: for he shall save his people from their sins." Matt. 1:21. "They shall call his name Emanuel, which being interpreted is, God with us" (verse 23)—a God with us, a Saviour, not begotten of man alone, but of God, and God, in himself possessing the attributes and power of divinity, and of heaven's own provision, "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26. Our hearts rejoice as we meditate. God has loved us so much that in the rich provisions of his grace he could even give the "Prince of Life" to become our Redeemer. The prophet, considering this perfect sacrifice and the regard the Father has for it, exclaims, "The Lord is well pleased for his righteousness' sake." Isa. 42:21. God accepts his own provision. "Well pleased." "*I have laid help*," I am satisfied with mine own provision. And this is ours, made so by the free gift of Heaven, ample, perfect, sure. Heaven smiles, angels wonder, saints rejoice, God accepts the Beloved and us in him.

"It pleased the Father that in him" (Jesus) "should all fullness dwell." Precious truth, "all fullness" in Christ. There is no sin, no lack; he is "the chiefest among ten thousand." Cant. 5:10.

And here again our mind turns with much pleasure to the words of acceptance in Matt. 3:17: "This is my beloved Son, in whom I am well pleased." These words were again spoken upon the mount of transfiguration. Thus twice the heavenly voice has borne testimony of God's acceptance. "*I have laid help*." This is *mine own Son, my sacrifice, my provision*.

If God thus accepts, why may not we, with all confidence and holy trust, rest fully upon this heavenly gift? Why should we for a moment doubt and grieve the love of God and his holy Spirit?

The second thought in our text is this: The provision of heaven is "mighty."

Paul in Heb. 7:25 says: "Wherefore he is able also to save them to the uttermost that come unto God by him." Except the one unpardonable sin, there is no condition of humanity so low, no creature so fallen in sin, but that this "mighty" Saviour can rescue from its thralldom and elevate to purity, happiness, and usefulness in this life, and prepare for eternal life in the kingdom of God. It is marvelous how Christ lifts up from such low conditions of vice and depravity, frees from sin, breaks the power of the enemy, and equips for usefulness, many who, from a human standpoint, are beyond redemption.

In "Memorials of Mrs. Sarah B. Judson," by Walter N. Wyeth, D.D., I find the account of the wonderful conversion of one, a Karen, Ko Thah-byu, who, said Mr. Judson, "was the ugliest-looking, filthiest person in human shape I ever saw." How could he be taught to write? for, continues Mr. Judson, "his hands were more like the claws of a wild beast than like human hands." Wild and vicious though he was, the gospel of Christ which is the "power of God unto salvation," could reach him, and of a dark,

degenerate pagan make a live, active, loving, sympathetic Christian, who for twelve years carried the "good news" to his fellow Karens, knowing no fear, shrinking from no toil or danger, wading streams up to his armpits in depth, piercing the jungle, and always successful, bringing trophies to his Master, "a herald of the cross—a voice crying in the wilderness."

Wonderful redemption! Wonderful Redeemer! Mighty Saviour! How many, when Jesus was among men, were freed from the enemy's power! Though their name was "legion," this "mighty" One drove them back in terror. How many instances do we see of those bound with the chains of vice, immorality, intemperance, slaves to sin and Satan, rescued from the "horrible pit," their feet planted upon the "Rock of Ages," and they become bright and shining lights to others. How noble! Wonderful Redeemer!

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. "And this is the victory that overcometh the world, even our faith." 1 John 5:4. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

ELISHA VS. THE LAW OF GOD.

BY W. D. CHAPMAN.
(Great Grimsby, Eng.)

Most persons who have read that deservedly popular book, "Tom Brown's School-days at Rugby," will remember how the boys, who were reading the 5th chapter of 2 Kings in their morning worship, were puzzled by the strange lack of moral courage shown by Naaman the Syrian, and still more by the words of Elisha, telling him to "Go in peace," when he had announced that he intended to go contrary not only to the "spirit" but the letter of the second commandment of the decalogue.

Every one knows the story of Naaman, how he came from Damascus to Elisha to be healed of the leprosy, and how being healed by a miracle, he declared that henceforth he should worship none but the God of Elisha. So far, good, but right at this point, he apparently asks for what in these days would be called an "indulgence,"—asks for permission to bow in pretended worship before Rimmon, the idol god of his master the king.

In reading this account, the question naturally arises, Did Naaman, to retain his position under the king, attempt thus to compromise with his conscience? or what is of more interest to us, Did Elisha assure him that he could do so, and still count himself a worshiper of the true God? The first would cause no great surprise, but that the stern old prophet should under any pretext sanction the worship of an idol, seems strange indeed, and "Tom Brown" is not the only person who has felt that if rightly understood, Elisha is here strangely out of harmony with all the other prophets and teachers of the Bible. And yet so fully have people settled it in their minds that "men of to-day are not called upon to be martyrs," that is, that we should yield anything, even obedience to the commandments, rather than permit religion to cause us to lose the good opinion of the easy-going world around us, that commentators and writers seem usually to have let the common understanding of his words pass unchallenged. One well-known writer speaks of Elisha's course as a "fine anticipation of Christian charity," as if the men of old time who thought with Peter (Acts 5:29): "We ought to obey God rather than man," had not drunk in the full spirit of Christianity! Nor is it alone in the realm of books that one meets this supposed case of charity. Many people to-day while still calling themselves servants of the Lord, take the liberty of transgressing his express commandments, as Naaman is supposed to have done, and

some of these when remonstrated with, plead Elisha's "Go in peace," as giving divine sanction to their half-hearted service!

When people argue in this way, they say in effect that so far as their influence goes, the service and truth of God may perish from the earth. Such arguments from whatever text they are made, are so foreign to the spirit of the whole Bible that one is at once sure that a wrong meaning is being given to the words; but in this case their true meaning is not so easy to determine. The writer having been at some pains to ascertain the exact meaning of the words in the original, concludes that Naaman, in the words quoted, was not asking for an "indulgence," which in the circumstances does seem strange, but for forgiveness for having (knowingly) in the past shown respect to the idol,—quite a different matter! We would not encourage the idea that the common version is not in the main a faithful translation, but it is well to remember the words of the translators themselves: "Another thing we think good to admonish thee of, gentle reader, that we have not tied ourselves to an uniformity of phrasing or to an identity of words, as some peradventure would wish that we had done." (See preface printed in the more costly editions.) This passage about Naaman and Elisha seems to be one of the places where they "have not tied themselves to an identity of words" and so (unintentionally) failed to express the meaning of the original.

Robt. Young, author of the well-known Concordance, etc., etc., translates the passage as follows, in his "Literal Version" of the Bible. 2 Kings 5:15: "And he turneth back unto the man of God, he and all his camp, and cometh in and standeth before him, and saith, 'Lo, I pray thee, I have known that there is no God in all the earth save in Israel; . . . thy servant maketh no more burnt-offerings or sacrifice to other gods, but to the Lord. For this thing the Lord be propitious to thy servant, in the coming [or going] of my lord into the house of Rimmon to bow himself there, and he hath been supported by my hand, and I bowed myself [in] the house of Rimmon; for my bowing myself in the house of Rimmon, the Lord be propitious, I pray thee, to thy servant in this thing,' and he saith to him, 'Go in peace,' and he goeth from him a kibrath of land."

We also find that some years ago the editor of "Biblical Notes and Queries" was asked: "Is there any authority for reading 2 Kings 5:18 in the past tense, 'When my master went,' instead of the future? In a later number the reply is given: "This verse ought certainly to be read and understood as referring to a past event, and not to a future one. Literally it reads . . . [much as above]. To suppose that Elisha could have encouraged Naaman to conform to idolatrous practices after having received such a signal favor from the God of Israel, is not to be entertained for a moment by any intelligent reader of the Scriptures, and is expressly opposed to the plain meaning of the passage." So we conclude that those who have been troubled by arguments drawn from the above passage can confidently say that the tense of the verb being understood, we find that Elisha was not asked to sanction a transgression of God's law, and of course did not do so.

—"No one will be able to find any work adapted to himself who cannot in large measure adapt himself to his work. Persons who wait to find something that "just suits" them before they go earnestly to work, are never likely to be just suited to any form of useful employment. It is the forcing of one's self into the general outline of any mold which God has ordered for him, that develops in one that quality of metal that is necessary for his life-uses."

—"An enthusiasm for a great cause makes you cheerfully tolerate and even co-operate with minor enthusiasms if they tend aright."

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

THE REAL AND THE SHAM.

BY MARCUS L. CARPENTER.
(Fremont, Mich.)

OLD Bernard Eustace used to say,
"A goat may look much like a lamb;
I'd like some never-failing way
To tell a Christian from a sham."

While musing on this theme one night,
He fell asleep, and dreamed there stood
Beside his couch, with brilliant light,
A stately stranger, kind and good.

"Rise," said the stranger. He arose—
Awed to obey the mild request.
"Enrobe thyself." He dons his clothes,
And wondering stands before his guest.

"You wish some never-failing plan,"
The stranger said, "by which to know
The real Christian from the man
Who simply feigns to being so."

"Then follow me." With lamp in hand,
He leads the way unto a door,
Through which they pass and calmly stand,
The room and contents to explore.

The room was large, the ceiling high,
The walls were bright as hoary frost,
But naught within there met the eye
Save in the center stood a post.

"What is that object standing there?"
"A post," said Bernard. "Take this light,
Go to it, and inspect with care,
And feel and see that you are right."

He takes the light, inspects with care,
Returns and says, "I would not boast
Of wondrous shrewdness, but I dare
To re-affirm, it is a post."

"Correct," the stranger said. "Now what
Is that beyond the post?" Quoth he,
"It is a shadow, is it not?"
"Well, take the light and go and see."

Again old Bernard takes the light,
And hastens to investigate,
That feeling may confirm his sight,
And thus his words corroborate.

Long time he looks and feels with care,
Returning with a puzzled phiz;
"It dodges so, I do declare,"
He said, "I can't tell what it is."

"Then 'tis a shadow," said the man.
"Now heed the lesson I shall tell,
And learn the way by which to scan,
And know the false from true full well."

"We cannot read the human heart;
None but the One who made it can;
But in his word he does impart
Instruction that will weigh a man."

"Grapes are not gathered from a thorn,
Nor figs from off the thistle's stalk;
Good works a Christian's life adorn,
His is an honest, humble walk."

"God's word is called a lamp, a light;
'Tis sharper than a two-edged sword;
All things are open to his sight,
And he alone should be adored."

"Now when that book points out our faults,
And holds up Christ in all his beauty,
The real Christian never halts,
But seeks from Jesus strength for duty."

"But he who dodges from that light,
Quibbles, and twists to make it please,
Winks at the wrong, neglects the right,
And seeks applause, convenience, ease;

"No odds how saintly he can pray,
Talk nice, or sweetly sing a psalm;
Be patient! time will show some day
He's but a shadow and a sham."

HOW A BOY BECAME A COMMANDER.

THERE lived in a Scotch village a little boy, Jamie, by name, who set his heart on being a sailor. His mother loved him very dearly, and the thought of giving him up grieved her exceedingly, but she finally consented. As the boy left home, she said to him: "Wherever you are,

Jamie, whether on sea or land, never forget to acknowledge your God. Promise me that you will kneel down every night and morning, and say your prayers, no matter whether the sailors laugh at you or not."

"Mother, I promise you I will," said Jamie, and soon he went on a ship bound for India.

They had a good captain, and as some of the sailors were religious men, no one laughed at the boy when he knelt to pray.

But on the return voyage, some of the sailors having run away, their places were supplied by others, one of whom proved to be a very bad fellow. When he saw little Jamie kneeling down to pray, he went up to him, and giving him a sound box on the ear, said in a very decided tone: "None of that here, sir!"

Another seaman, who saw this, although he swore sometimes, was indignant that the child should be so cruelly treated, and told the bully to come up on deck, and he would give him a thrashing. The challenge was accepted, and the well-deserved beating was duly bestowed. Both then returned to the cabin, and the swearing man said: "Now, Jamie, say your prayers, if he dares to touch you, I will give him another dressing."

The next night it came into the little boy's mind that it was quite unnecessary for him to create such a disturbance in the ship when it could easily be avoided if he would only say his prayers quietly in his hammock, so that nobody would notice it. But the moment that the friendly sailor saw Jamie get into the hammock without first kneeling down to pray, he hurried to the spot, and dragging him out by the neck he said: "Kneel down at once, sir! Do you think I am going to fight for you, and you not say your prayers, you young rascal?" During the whole voyage back to London, the sailor watched over the boy as if he had been his father, and every night saw that he knelt down and said his prayers. Jamie was industrious, and during his spare time he studied his books. He learned all about ropes and rigging, and when he became old enough, about taking latitude and longitude.

Several years ago the largest steamer ever built, called the "Great Eastern," was launched on the ocean, and carried the famous cable across the Atlantic. A very reliable, experienced captain was chosen for this important undertaking, and who should it be but little James? When the "Great Eastern" returned to England after this successful voyage, Queen Victoria bestowed upon him the honor of knighthood, and the world now knows him as Sir James Anderson.—*Sel.*

THE CHEERFUL SIDE OF LIFE.

THERE is a hymn which we have all often heard sung, calculated to give anybody the blues. It is called "Nothing but Leaves!"—verses which would have been far better had they died at their conception. "Nothing but leaves!" Why, this world is full of blossoms—buds and blossoms everywhere, if you will but look for them—beautiful blossoms that grow either in your neighbor's, or in your own garden. What if they are your neighbor's? That is something to be glad about. If the bright side is over the wall, then be happy because there is a bright side, and that you have eyes to see it.

The sun shines on all places of the earth during a year. Sometimes you get only a little bit of it, but you do get it. When the sun reaches a certain point in the horizon, you will get more. Look out and see that which is cheerful. Never mind if to-day is dark to you, to-morrow your turn for sunshine will come. "Nothing but leaves!" Life's garden is full of the beautiful buds of faith, hope, and charity, blooming for you all the time. You are making yourself stronger and better able to endure the dark, when you absorb all the sunshine possible. You do not want to make your life barren by always looking at the woful side of things. You do not want to make husband and children dread asking you anything, because they know

you expatiate on the trouble rather than the pleasure involved. If you only look for trouble, you will find nothing else. Look for blossoms, look for sunshine, look for the bright side of everything, and as certainly as you do, they will come. Take a pen and write this little verse, composed out of the fullness of her heart by a woman whose life was one of suffering, but whose gladness was of heaven. It was addressed to one who saw only the gloom. Put it some place where you can see it often:—

"Seek for the hidden flowers—
We are too blind to see;
Then will I thy great gift
A crown and blessing call:
Angels look thus on men,
And God sees good in all."

—*Sel.*

EVENINGS.

THE lights come in early, and the evenings are long and—tedious or delightful? That depends entirely on the use we make of them. That happy circle where one reads aloud while the rest listen, their fingers busy with the needle or the carving tools, while their thoughts are with the author chosen as their guide, companion, and friend, finds the hours pass too swiftly and the time for sleep come too soon. The literary coterie, discussing ancient or modern literature, poetry, art, music, are into the small hours before they are aware, and wish the evenings could be indefinitely prolonged. The solitary student, enriching his mind with the "spoils of time," would fain do without sleep altogether, if he might, and continue his studies uninterruptedly. The fireside traveler—what a luxury are long evenings to him! With photograph and atlas and engravings and books of reference, he follows his leader up the Nile, or through the Holy Land, across mountains and seas, "from Greenland's icy mountains to India's coral strand." The discomforts of the traveler touch him not, but many of the delights of the *de facto* traveler are his very own.

Home would not be home without our long evenings. Darkness and frosts are potent factors in the evolution of the home. Nature drives us in upon ourselves and upon each other, and compels us to companionship and assimilation, while the world without is wrapped in winter night and winter cold. There are precious intervals, if we improve them aright. We may knit more closely the ties of friendship and affection with those nearest us; we may reach out through the hundred-handed printing-press to other times and other peoples, and garner precious truths to feed upon when summer languors make study wearisome; we may "grow in grace and knowledge" as we make the best use of these long winter evenings.—*Canadian Baptist.*

—In Wall Street, New York City, there is a vast amount of drinking. Brokers will rush out of the Stock Exchange on a day of excitement to gulp down cocktails to bolster up their nerves, and give them whisky courage. But they are the small fellows who come and go, make money one day and lose it the next, and by the time they are middle-aged men, and even before, they pass away, burned out and broken down in nerve, if not in mind. The great leaders, the permanently successful men of Wall Street, are not found among them. These, almost invariably, are sober and abstemious men; for they want all their wits about them at all times. They are afraid of "whisky courage" and leave it to the fools whose folly contributes to their wealth. Jay Gould does not drink cocktails; neither does John D. Rockefeller, the president of the Standard Oil Company, and one of the very richest men in the world, himself at the start a poor country boy. They are too wise, and they have seen too many examples of ruin through drinking. The boy who has his way to make should likewise let alcohol alone, as too expensive and too dangerous an indulgence for him.

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32:20.

CONDUCTED BY W. A. SPIGHER AND P. T. MAGAN.

THE MEXICAN MISSION FIELD.

HISTORIC MEXICO.

MEXICO has many interesting features connected with its past history, from which the traveler may gather items of information if he has plenty of time at his disposal. My visit to Mexico was too short to get as much benefit from its historic events as I would have liked, but a few points came to my notice and may be of interest to the readers of the REVIEW, especially now that we are turning our attention to this country as a mission field.

The nearer one goes to the Mexican line, the more he sees of the Mexican ways and customs, so that in southern Texas may be found but little difference in the appearance of the people from what is found in Mexico itself.

I was very fortunate the first day I traveled into the country from the border, in having for a traveling companion General Henry E. McCulloch, now about seventy-five years old, who in former days was active as a Mexican and North American Indian hunter. So our journey from Nuevo Laredo to Monterey, a distance of 168 miles, but which occupied fourteen and one-half hours, was made interesting by the narration of some of the experiences through which he had passed here in former years, as well as enjoying the beautiful mountain scenery through which we passed. The general is still hale and hearty, due as he says, to a strong constitution, and a life of total abstinence from strong drink, tobacco, and other hurtful narcotics.

On the third day's journey, which was from Saltillo to San Luis Potosi, we passed several points of historic note. At Buena Vista I saw the old breastworks that were thrown up by the Mexicans, and the old tree under which General Taylor had his head-quarters. At Bocas I went out to the remains of a grand old cathedral, now used as a barn. Here is where Maximilian spent much of his time; and many buildings which were in those days in good repair and use, are now rapidly falling into decay.

At Catorce there is simply a little huddle of Mexican huts, but away up on the mountain is a mining city of about 10,000 inhabitants, which is reached only on foot or on the backs of mules or ponies, as it is impossible for a wheeled vehicle to get up there.

In San Luis Potosi, a city of about 85,000 inhabitants, I spent Sabbath and Sunday, attending the closing exercises of the M. E. College and preaching to an English congregation in the College chapel on Sunday.

In the City of Mexico I spent eight days, which sped by very rapidly. By the kindness of Rev. Mr. Steelman, the Baptist minister, I was enabled to visit many places of historic note. We saw the old monasteries, which were used for prisons in times of war, now used as Catholic churches. We went out to Chapultepec, climbed to the top of the hill, and visited the castle, saw the entrance to the celebrated underground passage from the castle down to the base of the hill, and many other things connected with this famous place.

As I visited these places of interest, and thought of the great struggles that had been waged here in the past, my mind went forward to the time so fast hastening on, when the last great battle will be fought, and when this people, still almost entirely under the sway of the Roman Catholic power, will be called to render to the Judge of all, according to their works; and as I looked at the moral darkness which now shrouds the nation, I could but pray the Lord to raise up laborers to carry the gospel of the kingdom into this benighted land.

MEXICO'S PRESENT AND FUTURE.

The present condition of Mexico and its future prospects are made the more interesting on account of its past history, with which all are more or less familiar. In this article I will give a few points gathered during my recent stay in that country, secured partly by observation, partly by association with leading men, and partly from the writings of her statesmen in recent numbers of some of her journals.

Everywhere I went I was impressed with the wonderful productiveness of Mexican soil, when it is even partially cultivated. There is but very little thorough farming done in the whole republic. The people are naturally indolent, and are easily satisfied with meager returns from their labor. The use of improved farming implements is discouraged by the priests, who fear the least influence of the improvements which come from Protestant countries over their superstitious followers. The fact that several crops may be grown on the same ground each year, if it is carefully cared for, adds to the possibilities for the development of Mexican agriculture.

A prominent writer in the *Two Republics* of Nov. 1, says:—

Mexico is undoubtedly one of the richest and yet one of the poorest countries upon the earth. She is rich inasmuch as the 'Giver of all good things' has filled her soil with untold riches; she is poor in that her natural resources of wealth have not been explored and developed to any degree. Insufficient population for such a vast extent of territory; wars with foreign foes; strife at home, and abroad a lack of confidence in her government, have, with many other causes, impeded her more rapid development. She has been undergoing a series of internal convulsions, as it were, while the world has been an unsympathizing spectator, enlarging her faults to the detriment of her progress. Older and mightier nations have had a similar experience in ages that have gone.

But now peace is at last restored; lost confidence is regained; her people are more enlightened, and Mexico has started on her upward way to the commercial prosperity which always walks hand in hand with peace and encouraged industry. There can be no doubt of the commercial resources of Mexico when they are properly developed. In approaching the City of Mexico by railway, which winds down the mountains and through the valleys, the traveler is struck by the wonderful productiveness of both hill and valley. In some views one gets from the train, as far as the eye can see, even to the top of the mountain in the distance, the land is laid off into farms, and is under cultivation. The fences which divide these farms are mostly composed of "pulque" plants, which furnish the national drink, of which I have spoken in a recent article to the *Medical Missionary*.

These fields are plowed with the old-fashioned wooden plows, and I saw as many as thirteen yokes of oxen in a single field plowing, while the harrowing is done by drawing brush over the ground by a pony or oxen. What might we not expect from a soil that will produce good crops with such cultivation, if it was thoroughly tilled? And then there are thousands and tens of thousands of acres of Mexican soil lying entirely idle for want of enterprise to work them.

Of her mines I have not time to say more than that they are very profitable wherever they are being developed. I will quote a few more words from the writer above referred to, and my observations lead me to believe that he has not overdrawn the picture of Mexico's possibilities:—

Possessing every climate, her soil can be made to produce in abundance for home consumption and export, every known cereal, fruit, and vegetable; her extensive virgin forests abound with choice timber of many varieties; her boundless prairies can give fodder for more cattle; beneath the surface, gold, silver, copper, iron, lead, tin, coal, and other minerals await the advent of dynamite and drill; her volcanoes conceal immense quantities of sulphur; her lakes offer refuge for millions of fish and bemoan the absence of the paddle and the screw; her petroleum wells and salt deposits invite capital; while her thermal springs and quiet hamlets offer relief and repose to the weary invalid.

These are some of the resources of Mexico. Her Congress is already studying the question of protection and reciprocity, and as foreign capital is invested and her resources developed, surely

there are better days in store for Mexico from a commercial standpoint.

Looking at it from the standpoint of the work of the gospel of the kingdom, we can see that every movement that tends to better the condition of the country, only helps to open the way for the promulgation of the truth of God, and we should be awake to the demands of this important mission field which lies at our very doors, and for which we have as yet done nothing. Young men and women should be educated for missionaries and colporters; books should be prepared in the Spanish language; and some of our brethren who wish to migrate to undeveloped countries to form a settlement and help establish and forward the message, will do well to explore Mexico before going farther. I was sorry that my stay in this interesting field was of necessity so short, but it was long enough to impress me with its importance as a mission field which we must soon enter. May God help us as a people to feel the imperative demands which these fields have upon us for missionary work. Our Mission Board will gladly encourage the sending of laborers as fast as they are prepared, if you, my brethren and sisters, make it possible by your liberalities for the support of the work.

L. C. CHADWICK.

CANVASSING IN GREAT BRITAIN.

THE following paragraph from a recent copy of the weekly report of the canvassing work in the United Kingdom, shows that the canvassers are having much to encourage them in their work. Speaking of the letters received from the workers, the writer says:—

One of the prominent features which the letters contain is that so many seem ready to take the book. Brother Tefft writes, "The people seem to want our books." Brother Henri, "I find people hospitable, easy to deal with, and they give their orders as if they meant to have their book." Brother Reedman, "I have had a remarkable experience this week; have taken four orders in one family, all in different places. The last I took, the man said: 'I will tell you where you can sell a book.' I showed him my list, and he pointed out the names of the other three brothers." Brother Thomas writes that he secured an order from the most prominent clergyman in his territory, who has a Bible class of 550 members. He says, "I can truly see that the Lord is opening up the way for the circulation of his truth in this city." Brother Escott writes, "It is wonderful to see the people one meets, who are studying God's word, and are beginning to see new light upon it." These with many other like expressions which space forbids noting, are evidences to the laborers in God's vineyard that the Lord is going out before them, and preparing the way for the reception of his truth.

CENTRAL EUROPEAN WORKERS' INSTITUTE.

In a recent letter Elder Holser speaks as follows of the school for workers now in progress in Chaux-de-Fonds, Switzerland:—

Our school progresses better than I expected with new teachers all around, excepting brother Morrison. We are in school from 9 to 12 A. M., and from 2 to 5:30 P. M., and have one Bible study in the evening. There are six classes, as follows: 1. Canvassing work, E. M. Morrison, teacher; 2. General history, J. Curdy; 3. Hygiene; 4. Vocal music, Leon Tieche; 5 and 6, Bible studies, practical and dogmatical.

We also have a good exercise in gymnastics, daily, led by brother Tieche. We maintain the same order as in the public schools, and thus try to impress the additional lesson of system and regularity in work. There are now eighteen in the class, and some of the classes are attended by church-members here, so that at times we have from twenty-five to thirty present.

The first six days are now past; there has not been a break in the program, and the interest seems to rise. We are hopeful of good results. Personally, I enjoy the work much.

AN INTERESTED SEAMAN.

In a recent letter from London, Elder Robinson says:—

The last day of our institute a man called here to see the editor of *Present Truth*. He was a sea-faring man, and a few days before landed in Plymouth. He had bought a copy of "Thoughts on Daniel" from our ship missionary in California, which convinced him that we are right on the Sabbath question, and he desired to

read further. At Plymouth he found a copy of the *Present Truth*, and when he came to London, he went to Paternoster Row, but could not get in; so he hired a cab and came out to Holloway, and purchased a copy of the "History of the Sabbath" and a dozen copies of the paper. He seemed like a nice man, and desirous of learning the truth.

Special Mention.

SUNDAY MOVEMENT IN NORWAY.

In a meeting at Stavanger, Norway, Dec. 19, 1891, an address to the Executive department was adopted, which urged the administration to introduce into the *Storthing* (congress) a governmental bill for a new Sunday law. This address was noticed in No. 4 of the *REVIEW*, Jan. 26, 1892, as evidence that Sunday legislation is now the issue in Norway. But that address does not correctly set forth the character of the Norwegian people, nor indicate the development of Norway since the people joined in line with the independent nations of the earth.

The assembly which adopted the address, consisted of parishioners of the late Rev. Lars Oftedal, who, about four months ago was discharged from the ministry, on account of gross immorality which he had committed during his whole life. His ambition and insatiable craving for power had no limit, and he rejected no means by which he might obtain it. He also rose to some political distinction, not only in his own parish town where he ruled like a pope, but, also in the adjacent country districts. Elected to the *Storthing* for the session 1888-91, he became the leader of a group of twenty-one representatives. This number was reduced to about eight at the last election.

A review of the development of Norway since May 17, 1814, when the nation took the helm of the State in its own hands, does not support the idea that severe religious legislation is at issue. Some striking facts which have occurred during the last years sufficiently prove that ecclesiasticism is not increasing, but declining.

There has always existed a Sunday law in Norway, which forbids all noisy work at places where the public worship would be disturbed thereby. This law, however, has not been executed. To my knowledge, none have been prosecuted for its violation. On the other hand, the Sunday is devoted (except the hour and a half that the church people use in attending a service) exclusively for pleasure seeking. The museums, theaters, and other places of public gatherings, are kept open on Sundays. On the same day they indulge in all kinds of sport, make visits, and partake in races, carnivals, balls, and other social gatherings. Any one who wants, can keep his store open from five o'clock P. M. In order to prevent thefts of fish and of fishing gear, on the sea of the great fishing grounds, it is prohibited to set or draw any fishing implements before five o'clock P. M., on Sundays.

That this Sunday law does not infringe upon the religious liberty of any one in any perceptible degree, is best shown by the fact that our society has never been exposed to any trouble by it.

A Dissenter Law was enacted in the *Storthing* in 1883. It was not, however, satisfactory in every particular, but nevertheless it proved to be an advance in liberal progress. Its demerits, however, were great enough to make it necessary to displace it by enacting a new law in 1891, which considerably expanded the rights of the dissenters. According to this law, those who do not belong to the established church, are not compelled to pay tax to it, neither to the common school, provided that the congregation they belong to, supports a school which gives to the children an education, corresponding to that which is provided for in the public schools. The same law permits the managers (ministers) of organized congregations, to officiate in marriage. Dissenters, who,

for conscience' sake, cannot take the oath before the court, are exempted, and their evidences are taken only on affirmation.

Before this law was enacted, a minister of the established church was chairman *ex officio* of every school-board. The new public school law (first enacted in the *Storthing* in 1880, but vetoed, re-passed, and sanctioned in 1888) deprives them of that special privilege, and it is not now even necessary that the school-board shall contain a minister, a right which the people have understood to make use of; for now the school-boards settle their church and school affairs without the co-operation of the parish minister.

The same law admits dissenters as members of the school-boards, and nothing hinders one from being elected chairman thereof. Thus it happened that a Methodist minister, Duckert, was elected member of the school-board in the district of Kampen, Christiania, while none of the state clericals were elected.

While the "Dissenter Law" was before the *Storthing* last winter, the disadvantage of supporting a State church was most vigorously advocated by several of the most influential members of that assembly. The present administration embraces these views, and the recent election of representatives favored the administration by a good majority in the *Storthing*. The separation of the Church and State in Norway is, thus, only a question of time. A bill, pointing to the preliminary steps to dissolve the State Church, awaits a final action.

Thus it may be seen that there are no dangers on the part of the government, that will hinder the promotion of the truth in Norway. Also in a spiritual sense Norway is more advanced than her neighbors, Sweden and Denmark, which unfortunately suffer under the oppressive yoke of a nobility which checks every possible progress.

According to the statements above, I may claim with good reason, that no country on the face of the earth furnishes poorer soil for the seed of clericalism and intolerance than Norway. The nation is inspired by a true liberal spirit, and is moving with a calm, temperate, but irresistible progress in the path of liberty.

B. LOFTFJELD.

THE GERMAN EDUCATION BILL.

THE kaiser is learning his first lesson in the field of democratic resistance. Acting under his instructions, Chancellor Caprivi recently introduced a bill in the Reichstag, compelling parents throughout the empire to have their children educated in the principles of some State-recognized creed. The religious denominations which the emperor proposes to recognize are Lutherans, Roman Catholics, Moravians, Jews, Quakers, Greeks, and Anglicans. Even in this varied list of religious societies, however, there are left outside the pale the Methodists, Unitarians, and Old Catholics. Besides these, there are the agnostics and deists, all whose children are to be turned over to religious teachers in some one of the denominations approved in the emperor's bill. No wonder German liberalism is roused to the utmost pitch of defiance. By this measure, the ambitious young monarch has killed whatever confidence there was in him among the more discerning and progressive statesmen of Europe. The history of European wars, in which he is supposed to be well versed, might have taught him the extreme danger of interfering with the religious conscience of his people. His disposition to do briefly what ought to be done only after the most careful, protracted, and varied discussion, shows a strange ignorance of the complexities of political questions, and a temper which proves his dismissal of Bismarck to have been only the substitution of one despot for another. The effect of his bill has been to unite into one solid body the varied sections of Liberals which were divided by the craft of Bismarck. The main cause of opposition to the measure is the fear that clerical interference will be revived. A bill

to suppress atheism by force is as much out of place in the present age as a bill to propagate any particular kind of religious belief by force. The paternalism which assumes to care for the moral and religious welfare of the subject is liable to change into the absolutism which knows and cares chiefly for its own will and caprice. Kaiser Wilhelm does not recognize any such thing as ministerial responsibility; but it is not difficult to see what the outcome of the Liberal attitude will be. They will have to give up their convictions, or he will have to give up his bill. Judging by the news from Berlin, the former is less probable than the latter.—*Guardian*.

THE SUNDAY LAW OF PRINCE EDWARD ISLAND.

THE following true copy of the Sunday law of Prince Edward Island, which has come down from the time of George the Third, is sent us by brother C. R. Dickie. As the reader considers its statements, let him ask himself whether the Sunday law is a *religious* law or not. There was not much stir over the matter till Seventh-day Adventists entered that field, there being only two convictions under the law year before last, brother D. writes, but "fifty last year." The Sunday people want a more severe law, and tried to secure it last year, but by the work of our brethren, the measure did not carry. They will try it again this year. Thus the infatuation of Sunday legislation seems to be everywhere seizing upon the minds of the people:—

1780. XX GEORGE III. CHAP. 3. AN ACT FOR THE DUE OBSERVANCE OF THE LORD'S DAY.

Whereas, The due observance of the Lord's day in this island has been hitherto much neglected, and many abuses of the same have been committed, to the manifest prejudice and dishonor of religion, and the shameful violation of public decorum and good order,—

1. Be it therefore enacted, by the governor, council, and assembly, in order that all persons may be restrained from such indecent, irregular conduct in future, and may be prompted to apply themselves to the rational duties of religion and true piety, both publicly and privately, no tradesman, storekeeper, or any other person or persons whatsoever, shall hereafter open, or cause to suffer to be opened, his, her, or their shop or store-house, or either by himself or herself, or by his or her servant or servants, child or children, sell, expose, or offer to sale, upon any bulk, stall, or shed, or send or carry out any manner of goods or merchandise on the Lord's day, or any part thereof. Provided, nevertheless, that this Act shall not extend to prohibit any persons from selling or exposing to sale milk and fresh fish, before the hour of nine o'clock in the morning, and after five of the clock in the afternoon of the said day.

2. And be it further enacted by the authority aforesaid, that no truckman, driver of carts, laborer, or other person whatsoever, shall hereafter do or perform any labor, work, or business appertaining to his or their respective ordinary callings or professions, or other worldly labor, or suffer, the same to be done by his, her, or their child or children, servant or servants, either by land or by water (works of necessity and charity only excepted), or practice or suffer to be practiced any sport, fowling, fishing, game, play, or pastime whatsoever, in any of the country towns or other parts or places whatsoever, within this island on the Lord's day, or any part thereof, upon pain that every person so offending upon conviction thereof by the oath of one credible witness, before any of His Majesty's justices of the peace in this island, or upon view of such justice, shall, for every such offense, forfeit and pay the sum of ten shillings, the same to be levied, in case of non-payment, by warrant of distress and sale of the offender's goods. All fines and penalties incurred by this Act to be applied to the use of the poor, and disposed of at the discretion of the justice or justices before whom the offenders shall or may be convicted; the said justice or justices to keep a record of the fines levied and disposed of by them.

—"The highest place in the world regularly inhabited is stated to be the Buddhist monastery, Haine, in Thibet, which is about 16,000 feet above sea-level. The next highest is Galera, a railway station in Peru, which is located at a height of 15,635 feet. Near it, at the same level, a railway tunnel 3,847 feet in length is being driven through the mountains. The elevation of the city of Potosi, in Bolivia, is 13,330 feet; Cuzco, Peru, 11,380 feet; La Paz, Bolivia, 10,883 feet; and Leadville, Colo., 10,200 feet.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., MARCH 15, 1892.

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TOO MUCH FOR MOSES.

ABOUT the first charge made against the observer of the seventh day, is that he is going back to Moses; he is making too much of Moses; and he should not exalt the law in opposition to the Spirit, etc., etc. In view of this fact, we were not a little astonished to find these very persons making such a statement as the following, which exalts Moses infinitely above any position we had ever thought of giving him.

The *Union Signal* of Feb. 25, 1892, closes an article on the Sabbath question with these words:—

"To our mind it seems important that a broad distinction should be made between the Sabbath of the Old Testament and the Sunday of the New. One was enshrined in law, the other is radiant with the gospel; one represents Moses, the other stands for Christ."

So far as the distinction is concerned, this is right. You cannot make too broad a distinction between the Sabbath and the Sunday; for they are no more alike than the garden of Eden and the desert of Sahara; no more alike than daylight and darkness.

But the query which arises is, how is it that "the Sabbath of the Old Testament" "represents Moses"? We turn back to the record of those times when Moses was upon the stage of action, and we find that the Sabbath law was spoken in awful grandeur from the summit of Sinai; but we do not find that Moses spoke it. We do not find Moses addressing the people after they had come out of Egypt, in this way, "I am Moses, which have brought thee out of the land of Egypt, out of the house of bondage." We turn to the commandment itself, and we do not find it reading like this: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of Moses; . . . for in six days Moses made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore Moses blessed the Sabbath day and hallowed it."

But we do find all these statements made respecting the Lord Jehovah, the Maker of the heavens and the earth. Yet we are told that this Sabbath "represents Moses." We would like to know how. There were nine other precepts besides the Sabbath law, spoken from Sinai at the same time by the same voice, and all Christians hold them to be still binding. Do these "represent Moses"? If not, why not, just as much as the Sabbath? They all rest together in the lap of the same circumstances. Then why discriminate, and make the Sabbath bear the whole burden of representing Moses?

But there is another arm of the proposition equally absurd: "The other [Sunday, we are told] stands for Christ." Inasmuch as Christ never said one word about Sunday, and none of the apostles, down to the close of the New Testament canon, either spoke or wrote anything about it, pray tell us how this day comes to stand for Christ.

Look at the picture: Here is the Sabbath, spoken under circumstances of inexpressible grandeur, by the Lord Jehovah, from the summit of Sinai, while the earth shook, and the people shrank afar off in terror; and the nine precepts spoken with the Sabbath are revered to-day as immutable Christian law; but the Sabbath is carefully picked out with the assertion, "This represents Moses." But here is the Sunday, a day upon which no divine being ever sabbatized, nor ever blessed nor sanctified,

nor commanded us to keep, a day without sanction, without example, and without law—this day forsooth stands for Christ!

We respectfully submit that an argument which thus defames God, deifies Moses, and belittles Christ, is unworthy a Christian mind.

IN THE QUESTION CHAIR.

[We aim to reply under this head, to questions which are of such a nature that the answers will be of general interest and profit to the readers of the REVIEW. Those sending in long lists of disconnected texts for explanation, evidently as a mere matter of curiosity to see how certain puzzling passages will be disposed of, need not be surprised if no notice is taken of them. Many more inquiries are received than can be answered in this department; and the editor reserves the right to decide which to notice in this manner. All correspondents should therefore give their names and true post-office address, that queries not replied to here may be answered by mail.]

159.—GOD A SPIRIT. JOHN 4:24.

What is taught by the statement that "God is a spirit," found in John 4:24? H. C. W.

Ans.—The word "spirit" as applied, in the manner here used, to God, doubtless means "a spiritual being," the same as when applied to other beings. For instance, the angels are called "spirits" (Heb. 1:7); but angels are real, literal beings; for they have many times manifested themselves as such unto men. (See Acts 1:10, 11; 5:19, 20; 12:7, 8; Judges 6:22; etc.) We would say to H. C. W. and a number of other correspondents who have sent in questions of a similar nature, that the subjects of soul and spirit, man's nature, the state of the dead, and final destiny of both righteous and wicked, with all the scriptures bearing upon these subjects, are examined and explained in the work "Here and Hereafter," published at this Office. Price \$1.

160.—THE CHURCH FORGIVING SIN. JOHN 20:23.

1. Has the church ever had power to forgive sins? If not, what is the meaning of John 20:23? But if they have, do they have the same power still? 2. Do we ever reach a state in this world in which we cannot sin? 1 John 3:9. 3. What is meant by being born again? A. M. J.

Ans.—To ten of his apostles Christ said, according to the passage referred to, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." But mark also what is said in the verse before: "He breathed on them, and saith unto them, Receive ye the Holy Ghost." Here was a special endowment which no others had before, or have since, enjoyed. It is not intimated that what they received they were to transmit to others, or that they were then installed in an office in which there was to be regular succession, and that they were to transfer the same prerogatives to their successors. When a church can be found upon which the Lord has personally breathed to confer a special impartation of the Holy Ghost, and whom he has told that they were granted the power to remit or retain sins, we may believe that they can forgive sin, but not otherwise. Especially is it inadmissible to suppose that a church which has not retained the purity of the gospel, has power to forgive sins, because Christ once permitted his special apostles and them alone to do so. 2. We reach a condition when converted, in which it is morally impossible for us to deliberately engage in conscious sin; but not physically. Any Christian if solicited to take part in a theft or robbery, would reply at once, "I cannot do it." Understand "cannot" in 1 John 3:9 in the same sense. 3. Any change which introduces us into a new life, is a new birth, or being born again. The expression is most frequently applied to that change which takes place in one at conversion, when he enters upon the new spiritual life of the Christian. (See this question answered more at length in the REVIEW of Nov. 11, 1890.)

161.—THE SHADOW OF DEATH. PS. 23:4.

What is meant, in Ps. 23:4, by "the shadow of death"? I lately heard a minister quote this text to prove the immortality of the soul, claiming that it was not death that we pass through, but only the shadow of it. J. W.

Ans.—The Bible often speaks of the "vain im-

aginations" in which men indulge. This seems to be one of them. If passing through only the shadow of death produces such results as we see, we wonder what it would be, on this man's hypothesis, to pass through death itself. According to his view, there is no such thing as passing through death; for all are immortal, and cannot die, and only pass through the shadow of death. Then what is death itself? The Bible represents that we pass through death; but to suit this theory the Bible will have to be revised so as to read, "The soul that sinneth shall not die, but only pass through the shadow of death." Eze. 18:20. "The wages of sin is the shadow of death." Rom. 6:23. The logical absurdity of this man's position is apparent. According to his view, there is no death; then how in reason can it cast any shadow? But according to his logic, here is something that casts so dreadful a shadow that the thing itself does not exist! The expression David uses, "The valley of the shadow of death," is clearly only a poetical description of death itself.

162.—A QUESTION OF CHRONOLOGY. 1 KINGS 6:1.

How long was it from the exodus to the building of Solomon's temple? 1 Kings 6:1 gives it as 480 years. Acts 13:18-22 makes it about 570 years. And I have seen it elsewhere stated to be over 600 years. An explanation will greatly oblige.

L. B.

Ans.—The correct period can be computed from the statements of Paul in Acts 13:18-22. Paul here names periods amounting to 530 years. To this sum we are to add six years from the death of Moses to the division of the land, forty years for the reign of David, and three full years of the reign of Solomon (for it was in his fourth year that the building of the temple began), and we have just 579 years, making it the 580th year after the exodus to the building of the temple. Why then do we have 480 in 1 Kings 6:1?—Barrett in his "Synopsis of Criticisms," on this passage says that in the earliest Hebrew and Greek texts there was no such number expressed in 1 Kings 6:1; that it is a fictitious number added at a later time by the Jews, and adopted by Eusebius about the middle of the fourth century, and that modern translators, misled by him, have inserted it in the text. Josephus had no number in his Hebrew copy of the book of Kings. He has a computation of his own, however, making in one instance 592 years, and in two or three other instances 612 years. His testimony being thus inconsistent with itself, is of no account. As authority for these facts, Mr. Barrett refers to Jackson's Chronology, vol. 1, pp. 147-162.

163.—FORGIVENESS OF SIN.

1. When are sins forgiven? at conversion, or at the day of judgment? 2. When a person truly repents and seeks forgiveness of his past sins, are they forgiven at the time of asking, or will they stand against him till the day of judgment?

Ans.—Sins are forgiven when they are repented of and confessed; but they are not blotted out till the judgment. The account, so to speak, is kept open till the individual's probation ends; for until that time, it is possible for him to apostatize, and so lose all the benefit of his past repentance and pardon. Eze. 18:21-24. The sanctuary service shows us that until the decisions of the judgment are passed, forgiveness is only relative, not absolute; that is, by pleading the merits of the divine offering in his behalf, the sins of the sinner are removed from him and transferred to the sanctuary. But whether they will always remain away from him, and rest upon him no more, or not, depends upon his perseverance in the ways of righteousness. For all these sins are to be removed from the sanctuary, when the sanctuary is cleansed, or the atonement is made, and placed upon the heads of their responsible authors, who will perish with them. If those who have once been pardoned continue faithful to the end, their sins will be laid on the head of the antitypical

scape-goat; if not, they will be rolled back upon their own heads. The same truth is also taught in the parable of the unjust servant in Matt. 18:23-35.

164.—TEMPTATION TO SIN. JAMES 1:13, 14.

Does the word "tempted" in James 1:13, 14, mean simply tempted to sin? or does it mean led to commit sin? Are not the temptations of the child of God rather from without than from lust that dwells within? and are not the sins which overcome him the result of yielding the will to the power of temptation from without, and thus admitting lust or perhaps developing it, instead of being the result of lust that dwells in the heart?

M. A. W.

Ans.—"Tempted" as used in these texts means "solicited to sin." In this sense God tempts no man. While God does "tempt" men in the sense of trying or testing them, as he is said to have tempted Abraham (Gen. 22:1), he never tempts any one in the sense of soliciting to sin; neither is he responsible for the unfavorable conditions with which we are environed, nor for our natural propensities to sin. All these men have brought upon themselves. The downward tendency of the human race since the first defection of Adam, has made the heart of man most congenial soil for the growth of evil. Taking advantage of our natural propensities, the tempter incites us to sin. The word "lust" is here used in its broad sense, signifying wrong desires of any kind, covering the whole range of worldliness, appetites, and passions. The desires are stimulated through all the avenues of the senses, and as we are constituted by nature, are easily stimulated in the wrong direction, and clamor for indulgence. This is the "enticing" of which James speaks. The sin is surrendering our wills to these wrong desires and passions, and letting them lead. The result of this unlawful connection is sin. Verse 15. "Then when lust hath conceived it bringeth forth sin." Then sin in its turn becomes an awful progenitor and brings forth death. So, as Dr. Deems tersely puts it, "The sinner is the father of his own sin, and the grandfather of his own death." It is the office of the grace of God so to change man's nature, so renovate the soil of his heart, that good desires and impulses will take root and grow there instead of evil.

ZEDEKIAH.

THE history of Zedekiah, king of Judah, as set forth in the book of the prophet Jeremiah, presents before us much that is of value with respect to the conduct of Christian life. It is among those things which were written "aforetime," for our learning and instruction, and one lesson at least that we may draw from it is not difficult of discovery. That is the lesson of allegiance to our inmost convictions of truth and right, whether with or without the sanction of those whose counsel and advice in other matters we have been accustomed to respect.

Zedekiah does not seem to have been at heart a very wicked man; but he possessed one trait which in the circumstances that surrounded him, was equally fatal to the prosperity of his reign and to his own personal welfare: his fear of man was greater than his fear of God. Apparently he did entertain some regard for the divine will, as revealed through the prophet Jeremiah; but when the instructions given him by the prophet came in conflict with the wishes and opinions of those in positions of authority around him, he invariably yielded to the latter. It does not appear that the king was convinced of the correctness of their views; rather the opposite may be inferred; but he did not dare to take any decided stand in opposition to their purposes. When the princes of Judah came to him and demanded the death of the prophet, he replied, "Behold, he is in your hand; for the king is not he that can do anything against you." The untruth of this abject declaration appears in a subsequent interview with Jeremiah, when, as it is recorded (Jer. 38:16), "Zedekiah

the king sware secretly unto Jeremiah, saying, As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life."

As Zedekiah feared both God and man, the former a little and the latter a good deal, he sought some way by which to please both; and the result was, of course, that he pleased neither. And in the course of his striving over this impossible task, he seems to have brought himself into a singular state of self-deception; for while going directly contrary to the instructions God had given him, he would send to Jeremiah with the inquiry, "Is there any word from the Lord?" He was determined to continue in his own way and according to the will of the priests and princes, with the continual hope that God would change his mind. He learned ere long that "God changeth not," and that the opinions of men, however invested with worldly greatness, count for nothing against the definite instructions of the Omniscient.

No person can admire the course pursued by this unhappy king of Judah, or read the record of it without conceding his great folly; yet how many to-day are like him,—making the same mistake that he made, and yet flattering themselves that they are somehow doing about as well as they can; so much harder is it to discover our own folly than to see it in the course of another. The will of God is no less plainly revealed to man now than it was to Zedekiah; yet how many more understand that will than are honestly endeavoring to perform it! and among the causes of this delinquency, how potent is that of the fear of the opinions of others! First is a refusal to walk in the light that has been given them, then an attempt to perform the impossible task of pleasing God and their worldly friends—or more often their own worldly natures—at the same time, and then, like Zedekiah, inquiring of the prophet, they watch for some sign that God justifies their course. But all such must learn the same lesson in the end,—that God never justifies what he has condemned, and that the only guaranty of their present or future welfare is their compliance with the divine will, according to the directions of their inmost conscience, regardless of what all others may think or say. "The fear of man bringeth a snare." There will be no moral cowards in heaven.

Zedekiah lived at a time when a firm stand for the right and a bold adherence to his own conscientious convictions were matters of the utmost consequence, both to himself and the people of his kingdom; but he yielded to the influence of his backslidden priests and princes, and became a mere instrument in their hands for the accomplishment of their blind and ruinous purposes. Struggling on toward an illusive and impossible hope, without the approval of God or man or his own conscience, he only saw at last the overthrow of his own kingdom, with the glorious temple destroyed, and himself a miserable, hopeless captive in a distant land. Unhappy reign, unhappy end!—a type of the end of all those who fear man rather than God.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

GOD'S JUDGMENTS UPON JERUSALEM AND THE JEWS.

PERHAPS there is nothing in all Christ's ministry on earth more affecting and pathetic—outside of the special scenes of his death and passion—than his contemplation of the judgments about to fall upon the Jewish nation and their famous city. It should be remembered that for more than fifteen centuries he, the promised seed of Abraham, had been the spiritual leader of his literal descendants, superintending, directing, protecting, blessing, and seeking to save that people from the ruin their blindness, stubbornness, and infatuation seemed sure to bring on themselves. At last "he came to his own, and his own received him not." Filled with pride, bigotry, and hatred of the Gentiles, whom they should have sought to save, and looking for a temporal

ruler as the Messiah, who would exalt them among the nations, giving them great earthly glory, riches, and power, the leaders of the people would not accept the meek Lamb of God, but rejected him with scorn, and were about to put him to death.

He had sought by every means that Divinity itself could consistently use, to bring them to see the light, but they seemed determined to follow their own ways, rushing on to their ruin by putting to death their greatest Benefactor, their dearest Friend. He well knew that divine justice must overtake them for such conduct. It could not be otherwise. But his grief at this inevitable result was heart-breaking. As he rode triumphantly into Jerusalem, and contemplated the city so soon to be overwhelmed, he seemed unable to control his great sorrow. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:41-44. And soon after, while exposing the wickedness of the leaders and depicting the persecutions they would bring on his disciples, as he beholds the results sure to follow, he cries in his great anguish, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37, 38. In rejecting him, they had madly brought down upon themselves their own ruin.

It was at this point that he gave the great prophecy we have set out to consider. It was to him a most sad and heart-breaking termination of many centuries of his personal watch care over that people he greatly desired to save. To his own loving disciples, who pointed in admiration to the beautiful architecture of the temple, he tells in sadness what is sure to come. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:20-24.

The record of Luke concerning the destruction impending over the Jews is as full as that of either of the other evangelists. Matthew and Mark add in reference to the haste with which they should flee when the Saviour's appointed sign should show the time had come for their flight: "Let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. . . . But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:17, 18, 20; Mark 13:15, 16, 18.

Our Saviour's prophecy was given for the special benefit of his own disciples; those who would believe his words. The unbelieving Jews would not be instructed by anything he could say; for they had rejected him. Neither will an unbelieving world or popular church in the last days pay much heed to his warnings. But his humble disciples in that age and before his second coming cherish his own instructions. For this reason, they were com-

municated to his own followers alone. They were of immense practical value to the church at the time when Jerusalem was destroyed, as the sequel shows.

The great cloud of wrath was gathering for years, which was to burst over the Jewish nation. They hated the oppressive Romans. The governors sent were tyrannical and unjust. The Jews were restive for a long period, growing more and more rebellious and defiant. Insurrections broke out from time to time, but were put down by the strong hand of Rome. At last about 67 A. D. things came to such a pass that the war began in earnest. Cestius Gallus, the governor of Syria, was appealed to, and marched quite a large army from Antioch to Jerusalem to put down those who had rebelled against the government. A great conflict ensued. As the Roman army came within a few miles of the city, the multitudes assembled there at the feast, seized their arms on the Sabbath day, and rushed upon the Romans with such vigor that over five hundred of them were slain. But after severe fighting, Cestius drove them back and laid siege to the city, shutting up the Jews within its walls.

Then was fulfilled the prediction of Christ: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." No such event had occurred from the time Jesus spoke these words in A. D. 31, till now. But the disciples had been no doubt intently watching for this special signal. But how could they flee from the city, if it was closely beleaguered by a besieging army? Here we see the foreknowledge of our Saviour and his special care for his people. In order for his words to prove true, there must be an opportunity for his disciples to escape. Cestius for a few days made vigorous efforts to capture the city, making assault after assault, till the courage of the mob within began to give way, and the better class—the peaceably inclined—hoped the war would terminate.

The latter class even sought to open the gates to the Romans, and Josephus says had Cestius continued the siege a little longer, he "had certainly taken the city, but it was, I suppose, owing to the aversion God had already at the city and the sanctuary, that he was hindered from putting an end to the war that very day. It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city *without any reason in the world*."—"Wars of the Jews," book 2, chap. 19, sec. 6, 7.

The insurgents were greatly emboldened by this move, and harassed his retreat, till he had retired to his own province. The rebels then gained possession of the country, and made all preparation for the return of the Romans. Months elapsed before the larger army of Vespasian and his son Titus returned to the attack and finally took Jerusalem. But the intervening period was a time of commotion and preparation for war. The Jews seemed maddened with fury. Warlike operations against cities and castles were in progress, and the peaceably inclined were in great distress. The great mass of the Jews were eager to fight against the Romans.

Our Saviour's sign was well understood by his disciples, and every one of them left the city. Indeed, Josephus says, "After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city as from a ship when it was going to sink."—"Wars of the Jews," book 2, chap. 20, sec. 1. The Christians were commanded to "flee to the mountains." They fled to the city of Pella, in the mountains of Gilead some sixty miles distant, where they were hidden away from the turbulent scenes of strife and carnage during which Jerusalem was destroyed, and the Jewish people carried away captive. Not a single Christian was in Jerusalem when it was besieged.

(See McClintock and Strong's Cyclopedia, art., Pella.) Here we see the literal fulfillment of our Saviour's words. The sign which he gave them proved to be most valuable, resulting in the escape of every Christian. Pella at that time was quite a city, situated on a plateau 1,000 feet above the level of the Jordan plain. It lay in a little "nook" in the mountains, and the writer above describes it "as if it had been providentially intended by anticipation" as "the hiding-place of the Lord's people." Here supplied with excellent water from a "copious fountain," the disciples of the Lord dwelt safely for a long time, preserved by the directions of our Saviour, given nearly forty years beforehand and most literally fulfilled. So will his disciples in the last days be preserved from the greater calamities connected with the "end of the world," if they will as carefully heed the signs given in the same great prophecy.

(To be continued.)

OUR ELEMENT OF STRENGTH.

THE commission of Christ to the apostles was to go into all the world, and preach the gospel to every creature. It was not a wholesale work, but a personal work. It was to preach the gospel to each separate individual. The gospel of Christ is a system of truths. It embraces all things whatsoever the Saviour commanded. Compare Matt. 28:20 with Mark 16:15.

In Christ was the gospel in all its fullness; in his life was salvation, because in his life was every principle of the gospel. His teachings were simply what he lived, and therefore the words he spoke were no more the words of the Father than the acts he performed were works of the Father. "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake." John 14:10, 11. (See also chapters 10:37, 38; 5:36.)

We are to follow Christ; for he is the light of the world, and the light that shines from Christ, which is only the rays of the gospel, proceeds from his life. (See John 8:12; 1:4, 9.) The work of the minister of Jesus Christ is to present the gospel in all its fullness. When Christ is presented to the sinner, and his imputed righteousness is received by him, the work of the minister is but just begun. They are to see that the believers continue in the faith, grounded and settled, and be not moved away from the hope of the gospel. They are to be enlightened by the minister into all the principles and every practical duty that is revealed in the gospel. The apostle says, "I am made a minister, according to the dispensation of God which is given to me for you to fulfill the word [margin, fully to preach] the word of God;" that is, to preach the word of God fully. This word is found exemplified in the life of Christ and in his teachings. He then proceeds to say, "To whom God would make known what is the riches of the glory of this mystery [gospel] among the Gentiles; which is Christ in you, the hope of glory." Then to have Christ in us, the hope of glory, is to receive the gospel, and to receive the gospel or to receive the word, is to receive Christ.

"My words," said Christ, "are spirit, and they are life." Again the apostle continued, "whom we preach, warning every man;" that is, it was a personal work. And again in other words, he says, "Teaching every man in all wisdom;" that is, wisdom in all things that are found in the gospel, "that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." The perfection which the apostle here refers to, and which he thought was so important that his whole soul was stirred up to accomplish it in all who embraced Christ, was not only that they should believe in Christ as the Saviour, but that they should be

established upon every point of doctrine that is drawn out from the life of Christ.

We are saved by grace. It is not of ourselves, but it is the gift of God. We are not saved by works, "lest any man should boast;" but we should never forget that when Christ is received in our hearts, "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." What are these good works?—They are the works of the gospel that are seen exemplified in the life of Christ, and taught by him. Cannot men believe in Christ, and not be acquainted with these good works? Is it not as important that every good work be brought out by the gospel minister, and that the mind of the believer be enlightened by them, as it is to accept Christ as a Saviour? Is not this what the apostle meant when he said: "Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus"? It is true that we as a people have turned our attention away from Christ altogether too much, and in laying stress upon works, to a certain extent we have hidden Christ, and it is no marvel that this is so, when we consider on the other hand how people hold up Christ without considering the importance of works. But one may say, "Will we not work if we have Christ in the heart?—Most assuredly we will; but will simply accepting Christ, enlighten the mind so that the individual can understand everything without its being taught him? If so, why need we present the Sabbath to individuals? It is an important and essential truth; it is the seal of the living God.

It is the business of the minister to present the gospel in all its fullness. It is the message that we have to give to the world. It is Christ in us the hope of glory. It is his gospel as a perfect system.

In speaking of the gospel, the apostle said: "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:12. The apostle saw it all in Christ, and drew his light, all his instruction upon church organization and first-day offerings, from Christ's life and teachings.

One great mistake that has been made is that we preach the theory first, and then preach Christ on the end of it. It should be Christ, and the theory drawn out of him, or from him. If Christ does not touch the heart, and is not taken in the soul, the theory becomes a dry form; but when he is accepted fully, and the heart becomes changed and made tender by his Holy Spirit, the rest of the practical duties become exceedingly precious to the individual. It is then, when the conscience is tender, and when they can see beauty in Christ, that the minister should teach those practical duties and truths that will be woven into the character, and make the individual and the people strong in God. Our element of strength lies in the gospel of Christ in all its fullness.

S. N. H.

ARE SEVENTH-DAY ADVENTISTS EVANGELICAL?

It is a common charge made against Seventh-day Adventists that they are not "evangelical." If the various creeds and confessions of faith of the so-called evangelical churches, which are constantly changing and undergoing repairs at the hands of "revision committees," are to be taken as the standard of evangelical doctrine, then we frankly confess that we are not evangelical. But if the standard of evangelical doctrine is to be drawn from the Scriptures; if God's word and his word alone, is to be the rule by which doctrines are to be tested, then we have no hesitation in saying that the doctrine of the Seventh-day Adventists is the purest evangelical doctrine that has been preached since the church emerged from the darkness of papal errors and superstition.

The word "evangelical" is defined by Webster

as "Belonging to, agreeable or consonant to, or contained in, the gospel, or the truth taught in the New Testament; as, evangelical truth or obedience."

With the above definition, we have no fault to find, and fully accepting it as a correct definition, we not only declare that we are evangelical, but that we are the most evangelical of any church at the present time; for the simple reason that we adhere the closest to the New Testament.

We will notice some of the principal reasons which are urged against us to show that we are not evangelical: "(1) Seventh-day Adventists do not believe in the immortality of the soul."

We grant that this doctrine is held very sacredly in the confessions of faith and creeds of many churches, but we aver that this has no real bearing upon the question, which is whether the doctrine is taught in the New Testament.

Immortality is declared to be something that is brought to light through the gospel (2 Tim. 1:10); it is set before us as an object to be sought for (Rom. 2:7); it is to be possessed only by those who accept Christ as their Saviour (1 John 5:12); and it is to be conferred at the coming of Christ. 1 Cor. 15:51-54. Such in brief is the teaching of the New Testament concerning the soul. The terms "immortal soul," "never-dying soul," "deathless spirit," are not found in the Bible. They are words of human coining. And yet a doctrine built upon a foundation purely imaginary, and in direct conflict with the teachings of the New Testament, is called "evangelical," and that which dissents from this unscriptural theory is called "unevangelical!"

"(2) Seventh-day Adventists believe in the observance of the seventh day as the Sabbath."

Be it remembered that if our practice in this respect rests upon the New Testament, then it is evangelical. Upon this point we open the sacred volume with the most perfect confidence. Both the Old and New Testament scriptures constitute the foundation upon which the church of Christ is built. Thus says Paul: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:19, 20. In this volume we learn (1) that the Sabbath was instituted at creation (Gen. 2:2); (2) that it was placed in the bosom of that law which Christ said he came not to destroy (Exodus 20; Matt. 5:17-19); (3) that Christ recognized a law regulating its observance (Matt. 12:12); (4) that Christ kept that law himself (John 15:10); (5) that his truest followers kept the Sabbath after his death (Luke 23:56); (6) that he instructs his disciples in regard to its observance forty years in the future from his time. Matt. 24:20.

We have here given but a small part of the scriptures which might be adduced in defense of the binding obligation of the seventh-day Sabbath. We affirm that the whole body of the Scriptures is in harmony with the above ideas.

On the other hand, what does the Bible say about the first day being the Sabbath? Perhaps it will be easier to tell what it does *not* say. It does *not* call the first day the Sabbath; it does *not* call it the Lord's day; it does *not* say that God, Christ, angels, holy men, or anybody ever rested upon it; it does *not* say that any divine being ever blessed it; it does *not* say that it was ever sanctified or set apart for any sacred purpose; it does *not* say that any one will be blessed, or in any way benefited by keeping it, or that they will be cursed, or in any way be harmed either here or hereafter if they do not keep it; it does *not* say that it was ever to take the place of the Sabbath. In short, all the Bible says about the first day is simply to mention it when it was necessary to give the date of any particular occurrence which transpired upon that day.

We have no fear that these statements can be successfully controverted. And yet these evan-

gelical standard makers, practically refusing to accept the only true standard of evangelical doctrine, have formulated one in harmony with their own creeds and have called it "evangelical!" But calling a doctrine evangelical will not make it so.

"(3) Another reason why Seventh-day Adventists are not considered evangelical is because they look upon Protestant churches as missionary ground, much as these churches look upon the Catholics."

But why do these churches thus regard the Catholic Church?—Because upon some things, such as the supremacy of Peter and the succession to that power by the bishops of Rome, reverence for images, the worship of the elements in the sacrifice of the mass, prayers for the dead, the invocation of saints, etc., the Romish Church has placed tradition higher than the Scriptures.

For precisely the same reason we regard it proper missionary work to induce those who have received a pagan idea of man's nature, and a traditional day of rest unwarranted by the word of God and hence *not* evangelical, to renounce such human traditions and accept in their place the authoritative declarations of the "Scriptures of truth."

And such has been the general course of action of all Protestants. The Lutherans contended for a closer adhesion to the Scriptures. Luther would not allow that pope or council could set aside or in any way modify the volume of inspiration. He did not live up to his own standard, but his standard was correct. The Methodists did the same in relation to the Church of England. The Baptist Church has taken the same ground. In reference to the subject of baptism, it has contended for a return to the apostolic and Bible standard. They have not hesitated to present this subject upon every suitable opportunity and to press its claims, well knowing that its acceptance would generally lead those receiving it into the folds of their church. We find no fault with them for so doing. Did they not do so, they would be derelict in their duty. We claim the same privilege. We do not make any special effort to use such denominations as missionary ground; but wherever we find people who are in darkness upon the great truths of the Bible, upon which God has enlightened our minds, and that in the onward march of light and truth, have become the basis of a great reform, we shall in love exalt the word of God against all traditions of men, and leave to the Judge of all the earth the final decision as to the truthfulness of our positions and the rectitude of our intentions. And if in the final great day of accounts we shall hear the Master say to us, "Well done," and shall be among that "righteous nation which keepeth the truth," and shall "enter in through the gates into the city," it will be to us a matter of small moment that during the days of our earthly pilgrimage, while trying to uphold the law of God and to maintain the inviolability of his word, we were not considered "evangelical."

M. E. K.

WESTERN TOUR.

At the time of my last report I had just left Sioux City, and was on my way to Omaha, where I took the train direct to Walla Walla, Wash. We reached our destination in safety, Friday morning. At the request of some brethren, we stopped off at Milton, and they took us to Walla Walla later in the day. Our object in going there was to further consider and plan for the erection of the school buildings which have been in contemplation for some time. Various difficulties have presented themselves, which have delayed going ahead with the buildings, etc. The matter of location even was also a question. In view of these things, we thought it best to visit the place in person, as that would give us the best opportunity to form a correct idea of the situation, and then decide what would be the best to do.

We spent four days with the brethren. During

this time the whole subject was very carefully considered from every possible standpoint. It will be conceded that there are some difficulties to encounter, which will most always be the case, and which we might wish were otherwise; but we saw no good reason that could warrant us in discouraging the brethren in going ahead with the enterprise according to previous arrangement. The members of the school-board present voted unanimously to request brother Greenville Holbrook to take charge of the real estate interests in behalf of the school, and manage the financial part of the business.

It was not without much sacrifice to his own business that he consented to do so; but as it was the unanimous wish of the brethren that he do this, he felt it his duty to comply with their request. We believe that the present arrangement will be successful in carrying out the plan that was presented and agreed on at our last General Conference.

On Feb. 16, in company with brethren D. T. Jones and H. W. Decker, we started for Oakland Cal., where we arrived on Friday morning, the 19th. The same day we went on to Healdsburg, where the ministerial institute for Dist. No. 6 was in session. We were glad to see the large attendance, there being about eighty persons in the regular class, with others attending from time to time as they had opportunity. The interest was excellent. The instruction was given by Elders Haskell, A. T. Jones, E. J. Waggoner, R. S. Owen, and J. H. Durland. We could remain only three days. During this time we spoke several times, and read several testimonies from sister White, which had been placed in our hands. The blessing of God was present in a large measure; deep impressions were made, which we hope will be lasting in their effects.

We made a short call at the Rural Health Retreat. Everything seems to be in a prosperous condition. Dr. Burke, having resigned his position as physician at the institution, has been succeeded by Drs. W. H. and H. Maxson, and Dr. Sanderson, who are giving excellent satisfaction. We hope that this will be a permanent arrangement. There is a great responsibility resting on our health institutions, and if there is any one place above another where there should be thorough consecration combined with efficiency and skill, it is in these institutions. Much good has already been accomplished; but it is only a small amount in comparison with what may be done, when all who stand connected with them become thoroughly imbued with the spirit of the message.

We reached Oakland Thursday morning, and left there for the East on Sunday morning, Feb. 28. Our short time there was taken up with various meetings and in councils with the brethren.

The Pacific Press is having a large run of work, and the outlook is very encouraging indeed.

We regretted much that our time was so limited. While every moment was used to the best effect possible, still we could not do justice to the various interests; not that we regret our tour; for we have accomplished more than we really supposed would be possible. But had time permitted, we should have been glad to accomplish much more.

Early Sunday morning, brother D. T. Jones and myself boarded a train for the East, and in company with brother Greenville Holbrook of Garfield, Wash., who joined us on the way, we arrived at Lincoln, Nebr., Wednesday afternoon, March 2. By previous arrangement we met Prof. Prescott, brother A. R. Henry, and W. C. Sisley at this place. Our object was to talk over some plans with reference to the Walla Walla school enterprise. The two days we spent together were well improved. We think now that arrangements have been made by which that enterprise will be able to go ahead without any serious hindrance. Brother G. Holbrook, a man of large experience in handling property, will take the management of the real estate business connected with the enterprise, and the intention is to have the buildings so far along that

they will be able to open the school on Jan. 1, 1893. We have no doubt that they will be able to carry out this plan, provided all our brethren and friends in that section of country take hold of this matter with united interest and energy. It is quite an undertaking; but with united effort and the blessing of God, they will be able to carry it through successfully.

We stopped over at Des Moines, Iowa, Sabbath, March 5, and enjoyed a good meeting with the church, reaching home the evening of the following day, in good health, but quite worn.

We have enjoyed much of the blessing of God on this tour. The Lord has given us freedom in speaking, and in other ways opening the way for the work to prosper. We are now getting ready for the semi-annual meetings of the General Conference Committee, Foreign Mission Board, and the General Conference Association. We shall have much important business, and shall therefore need much of God's blessing and wisdom from on high. We are of good courage in the Lord. The work is onward, and the time is not far distant when the truth will go with greater power.

O. A. OLSEN.

THE RUSSIAN MISSION FIELD.

No crown without a cross, fitly designates the present experience of our brethren in this large field. Famine in one part of the field, persecution in other parts, and worst of all, little discords here and there, are a part of the trials that have to be met, but in the midst of these adverse circumstances we hear also of new churches and new members. As to the Volga district, we lose many of our members by emigration to America, as this is their only hope to escape the famine. We have sent some aid, furnished by the liberality of our brethren in America, and the following are some of their answers:—

"We thank you heartily for the forty rubles; this amount will provide food for the poor among us till the beginning of February. Everything is so dear here, forty pounds of flour costing ruble 1.60-70. We are not able to bake any bread; we use the flour only for cooking. We had our week of prayer during Christmas (Russian Christmas). The Lord was in our midst; about ruble 1.26 were gathered. Please send us the address of our brethren in America; we would like to move there."

Another writes:—

"By the Lord's help the twenty-five rubles have been received; we all thank you most heartily. Never in my life have I seen such poverty, as this year. Everywhere misery. The government helps some, but this does not suffice; twenty pounds of grain for each soul per month, furnishes bread only for one week."

But while some are wanting for daily bread, we find many also who are hungering for the bread of life. In a roundabout way we learn that brother Klein has a very good interest there, and since his return from the South, about thirty are said to have commenced to observe the Sabbath. We receive also a number of letters here in consequence of the work of the secretary in sending publications to different parts of Russia, and all shows that the seed is not sown in vain.

Brother L. has of late visited the districts of Volhynia in the west, Dessarabia in the southwest, the Crimea and the Don district in the south. The Lord has been with him during this long journey. In Volhynia he was able to organize a church, but the opposition grew so strong that attempts were made to notify the police, and the brethren counseled him to leave at once, thus it was impossible to visit the other brethren, where also a church was to be organized. In the Crimea different ones have accepted the truth during his stay. In the Don district, where our church was scattered over a large territory, this time he could, by six new ones joining, organize another church. We expect one young man from there, who comes here to be educated for the work.

In the Caucasus, where we have the largest membership, brother W. has been visiting the different churches. While there have been some additions, discord has in two places rather hindered the work. The largest church has thus far had a daily school to educate their children, but the Lutheran pastor, out of spite, notified the authorities. All the names of the members were recorded, and now different ones fearing the results, are preparing to move to America.

As to the Russian brethren, who are on their way to their place of banishment, near the Persian border, we learn that they have reached the chief city of the district, within 125 miles of their destination. Their bonds have been released, and they found shelter with some of the banished Baptists, who were former acquaintances. They had some very interesting visits with these. One brother, a former acquaintance, has already secured lodging in their final place of banishment, and provided the necessary wood, thus everything is prepared for their reception. Those remaining have been visited of late, and from this letter and some of their own, we learn, that though they are very closely watched, they continue to work. One sister has been baptized lately, and four others joined. Their only fear is that they will also share the fate of the others ere long.

In all the letters thus far received, they asked to be remembered in the prayers of God's people, and we surely ought not to forget them. And while they labor in bonds and banishment, it certainly ought to inspire those who still enjoy full liberty to greater activity and zeal. Through them the truth is already carried into the interior of Asia, to the very borders of Persia. In spite of the many difficulties and the famine in one part of the country, yet forty-seven dollars have been collected thus far for Christmas, in this field, and some more will undoubtedly be reported.

L. R. C.

Religious Liberty.

CONDUCTED BY A. O. TAIT.

LIVELY TIMES IN ATLANTA, GA.

WE have before made mention of the fact that there was quite a little agitation in Atlanta, Ga., in regard to closing all forms of business on Sunday. The mayor of the city seems to be determined to have no business done in that city on the venerable day of the sun. Recently, however, the agitation has taken quite a serious turn. In the efforts for Sunday closing, the saloon has come in for a large share of attention, and the drinking element, especially some who are very low down in the scale of humanity, have been making attempts on the mayor's life. The excitement is running very high, and the better class of citizens, whether opposed to the mayor's policy or not, are loudly proclaiming that if any violence is done to his honor, they will not await the tedious process of a trial, but will promptly dispatch the culprits by lynch law.

We can see in these beginnings of trouble something of what is just ahead of us. In the flame of passion, men will not stop to consider that we, in opposing all Sunday laws, base our opposition upon well-grounded principles, and are at the same time strongly opposed to any such attempts as are now being made in Atlanta against the life of its chief magistrate. It is our duty as Christians to respect those placed in authority, while, at the same time, it is our privilege to protest against legislation that we know in the nature of things is subversive of our dearest rights, both civil and religious. But the distinction between honest and law-abiding citizens and those who are studying up mob violence, is not very carefully inquired into in times of great excitement. The history of the past shows this to be true, yet it should not, in the least, cause us to abandon our principles or deviate from what we believe and know to be right.

Yet, as we see these things coming, it should teach us the important lesson of studying the principles of truth as contained in the third angel's message, so that we may ever take a consistent course wherever we are called to act in this great conflict that is before us. Many of us are unprepared to take the calm, considerate view of things that will be necessary, and to rest our case with God, having an ever-abiding confidence that, no matter what may arise, he is at the helm, and will in the end cause the truth to bear away the victory. We have not a single moment to lose. All our time should be spent in studying the great principles of truth and in seeking avenues through which we can carry them to the world.

LACK OF SIGHT.

THE *Nation* of Feb. 10, referring to the recent prosecutions of news dealers in Pittsburgh, Pa., for selling papers on Sunday, says:—

"We wish to express our hearty approval of these or any other proper steps for suppressing the evil of Sunday newspapers. But why do not the churches bring discipline to bear upon those members who take and read the Sunday papers? It seems that the arms of the church are paralyzed by every popular evil. Whenever any form of immorality becomes general, the church is powerless to enforce discipline against it."

"One of the discouraging features of our times is that with all the numerical growth of the church, there seems to be a lack of courage to meet and oppose popular evils. Church-members are not excluded from the Lord's table for reading Sunday papers, handling the United States mails on Sabbath, or owning stock in Sabbath-breaking corporations. The church to-day reminds us of Samson shorn of his locks, and his eyes put out."

This is a very humiliating confession, and we wonder that the *Nation* should be willing to make it. If church-members are reading the Sunday newspapers, it is quite probable that they purchase them on Sunday. They do not discipline these members for so doing, nor for doing other things which they consider equally bad, such as handling the United States mails on Sunday and owning stock in Sunday-breaking corporations, etc. We have not yet heard of the arrest of any of these church-members, under the Sunday law; probably for the reason that the prosecutors too are members, and it would not look just *brotherly* to arraign their brethren before the civil law for offenses which they have winked at in their church capacity. It appears that they have discriminated in favor of their brethren, and have given their attention to the "ungodly and profane" "newsboys and news dealers," who, not being attendants at church, are not well acquainted with church dogmas, and whom they are desirous of teaching a lesson.

The comparison instituted between a church which urges on its members to a course of prosecution under the civil law as a means of reformation, with "Samson shorn of his locks and his eyes put out," is a good one. If their eyes could be opened to see the truth, and the gospel way of reformation, and their (spiritual) locks of strength could be restored, they would wonder at their own actions done during their former blindness.

M. E. K.

SUNDAY PAPERS IN PENNSYLVANIA.

The Law and Order League of Pittsburgh, Pa., is prosecuting some suits against editors of Sunday papers. So far the decisions have been against the Sunday issue. But test cases are being carried on up, and the editors say that if they fail in the courts, they will then make a strong effort to get the Sunday law repealed.

—Brother Moon writes us from Washington that no less than five measures are before Congress, favoring some form of religious legislation. These facts should ever strengthen our confidence in the predictions made nearly two thousand years ago, in regard to this country.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."
—Ps. 126: 6.

WORKING FOR OTHERS.

BY WORTHIE HARRIS.
(Battle Creek, Mich.)

THE moments of kindness make hours of blessings,
Each deed is a sand in the hour-glass of time;
If careful in duty and thoughtful for others,
A whole day of life, nobly spent, will be thine.

'Twas thus that the Master wrought ever for others,
And thou, as reflecting the image he bore,
May shed forth thy light on the pathway of many,
And lead up their steps to the heavenly door.

They shall enter life through the way thou hast pointed,
And life more abundant shall be thy reward;
The spring in thine own soul will flow forth, refreshing
The weary, worn pilgrim, and glorify God.

ONTARIO.

AUGUSTA.—I came here the last of November, have visited the people at their homes, and have read and explained the Scriptures to them. As a result, one has taken a firm stand to keep the Sabbath, according to the commandment. Although I have been here about three months, I still have plenty to do. The present truth is precious to those who love it, like the "old, old story" that the sin-sick soul loves to hear again and again. Pray for us. A. FORD.

VERMONT.

EAST RICHFORD, BORDOVILLE, AND MONTGOMERY.—Since the good meeting at Stukely, P. Q., I have labored with the churches of East Richford and Bordoville, and have visited the brethren and sisters in Montgomery. While we have tried to present God's willingness to bestow his blessings upon us, the importance of our becoming acquainted with him, and yielding complete submission to him of all our God-given powers, the word has seemed to be appreciated.

I am now holding meeting at Richford Center. The Lord willing, I will begin a series of meetings in the Union church at Richford next Sunday. We are trusting in the Lord for success.

March 7. H. W. PIERCE.

MAINE.

NEW SWEDEN.—I came to this place Feb. 26, and remained until March 1. I spoke twice in the Free meeting-house. Good attention was paid to the words spoken. I shall ever remember with gratitude the meeting of Feb. 29, when confessions were made that brought sunlight into our meeting; tears freely flowed as brethren and sisters shook hands, and difficulties were removed that had stood in the way of the work here.

We feel thankful to the Lord for what has been accomplished as the result of our visit to this place. To God be all the praise! A church agent was chosen. I received \$2.08 on fourth Sabbath donations. I was sorry to be obliged to leave to attend a funeral in East Washburn. May God bless the church in New Sweden. J. B. GOODRICH.

March 2.

NEBRASKA.

LIME GROVE.—There is a small company of Sabbath-keepers here. Brethren Davis and Carrier canvassed here last summer. The books sold have made a favorable impression, and awakened some interest to hear.

I came here Jan. 25, and remained till Feb. 1, holding two meetings each day. A company of thirteen members was organized, also a tract society of the same number. A few others would have joined, had they been present at the time. They purchased a librarian's book, ordered ten copies of the *Signs* and ten of the *Sentinel*. One young man and his wife took their stand to obey God and live Christian lives. A young lady who is not an Adventist gave her gold bracelets to be sold and given to the Orphan's Home.

The outside interest is good, and a wide field for missionary work is open before this little company. We trust the way may be opened for a series of meetings soon. G. E. LANGDON.

PENNSYLVANIA.

NORTHUMBERLAND.—I began a series of meetings here in the opera-house, Jan. 19, and have had a service nearly every evening. The attendance and interest have been good from the first. The fact that the same ones have attended nearly every meeting, purchased reading-matter freely, taken extensive notes of the sermons, and besides, have contributed nearly enough to meet the running expenses of the meeting, are favorable omens of good results.

This is a place of some three thousand inhabitants, and is located only ninety-eight miles from Williamsport, our State head-quarters. It is also only two miles from Sunbury, where tent-meetings were held last summer, and a good-sized company of Sabbath-keepers was organized. As the result of the meetings thus far at Northumberland, some seventeen of the best citizens of the place have taken a stand for the truth. Many others are deeply interested, who, we expect, will soon take a stand for the right.

Elder J. W. Raymond has now been with me about two weeks, and has rendered valuable help in the line of counsel, preaching, and visiting the interested ones. The Sunbury company of believers will be organized into a church the 27th inst.

There are favorable openings for meetings near here that we are anxious to fill at our earliest convenience. We still solicit the prayers of our brethren and sisters. My permanent address is Sunbury, Pa. Box 786. K. C. RUSSELL.

MICHIGAN.

BUNKER HILL AND LESLIE.—Since the institute at Battle Creek, we have spent most of the time with the churches at Bunker Hill and Leslie. Although these churches are among the oldest in the State, and therefore ought to have been the farthest advanced, sad to say, they were not. Some had given up *trying* to keep the commandments; while of others it could be said they had a "name to live, but were spiritually dead." In fact, all were more or less discouraged. This condition of things was not because they did not believe the third angel's message is the present truth, but because they did not have the *power* to live it out. Instead of taking hold of the strength the Lord holds out to us in the "faith of Jesus," they were trying to do it in their own strength. And of course all such efforts must prove a failure sooner or later. But as we pointed them to the cord of faith that hung over them, which if they would grasp, would carry them over the rough places in life's journey, they began to lay hold. And it has seldom been our privilege to see hungry souls enjoy the bread of life more than these.

We were with the brethren at Bunker Hill during the week of prayer, also in their quarterly meeting. The Lord came very near to us. Confessions were made; some who had not paid before, brought in their tithes, and all resolved to be more faithful in this respect in the future. One was added to the church. When we came to Leslie, we did not expect to stay more than one week; but as the power of God came into our meetings, an interest was awakened in the village and country, some coming four and five miles to hear the word; several evenings all could not be seated. The result is that seven adults have taken their stand to obey the present truth. Some of these give evidence of having received a new heart and a new spirit. Several backsliders have returned to their Father's house. And over twenty of the children and youth have taken their stand with their parents, and are rejoicing in the love of Christ. As we presented to them the possibilities of faith, many of them said: "This is just what we have been hungering for, for these many years."

If our brethren and sisters would read the "Testimonies" more, they would see that the Lord has been holding these blessings before us all through the history of this message; but we have failed to grasp them. We hope all will read "Steps to Christ," as it contains just the food we need at this time to nourish our souls. May the Lord continue to bless the brethren and sisters at Bunker Hill and Leslie. As we leave them to go to other fields, it is with a heart filled with love to God for his unspeakable gift. If we would let this mind be in us and abide there that was in Christ, we should never fail nor be discouraged.

J. F. BALLENGER.

WISCONSIN.

THE CANVASSERS' INSTITUTE AT STEVENS' POINT.

The canvassers' school held at this place drew to a close Friday, March 4. This is the first of its kind that has ever been held in our State, and we can truly say it has been a success. It is with much gratefulness and praise to our God that we look back upon it. The Lord was with us, and his blessing rested upon us from the beginning. Although Elder M. H. Brown, upon whom the principal burden of instruction lay, received a serious injury which has been mentioned before in the REVIEW, we are glad to say that the meeting was a decided success.

The school numbered about fifty, including instructors. Four different languages were represented; English, German, Scandinavian, and French. Elders H. R. Johnson and J. W. Westphal continued with us during most of the time, and broke to us the bread of life.

Elder P. H. Cady was with us about a week at the early part of the school, to assist until other help came. The Lord had a message for his people through these faithful servants. Much freedom was manifested in our praise and testimony meetings. Some, since attending, have given their hearts to the Lord for the first time, and one brother was baptized on Wednesday last. Our German brethren had the privilege of being instructed in some of the secular branches in their language by brother Westphal. Elder H. R. Johnson leaves us to-night happy in the Lord, bidding us "be strong in the Lord and in the power of his might."

We rejoice to write that Elder Brown was able to be out in his wheel-chair to enjoy the fresh air and sunshine this afternoon. To-night he and his wife and son leave for Milwaukee. He left us full of praise to the Lord for his wonderful goodness. To-morrow the institute part of the school begins. Already more have arrived to attend this, and others are expected. Again we would praise the Lord for his goodness, and for his kind care over us. HELEN E. DUNK.

March 6.

FLINTVILLE AND ALMOND.—From Feb. 8-14 I labored at Flintville. During the week I held several meetings in the Evangelical church, but there was no interest to hear. Sabbath and Sunday we spent with our own people, holding meetings in their neat little house of worship. The Lord came very near, and we had precious seasons. We also celebrated the ordinances of the Lord's house. But we were sorry to see some sit back and not take part. Surely if we expect soon to be ready to sit down to the marriage supper of the Lamb, we ought at all times to be prepared to partake of his sacred supper here.

On Monday we went to Stevens' Point, and had the privilege of visiting our dear brother Brown, in his afflictions. Though it seemed sad to see a man in the activity of life cut down while at his post, we were glad that his life was spared. He is still quite weak, but is gaining since the second operation was performed. We were also glad to visit the canvassers' school and to find such an excellent spirit prevailing throughout the entire school.

Feb. 16-21 I spent at Almond. I found bitter prejudice against the truth in many hearts, but by dwelling upon the love of God and of our privilege to have that same love in our hearts, much prejudice was broken down, and the meetings increased in number and interest to the last. I feel sure that if our people would heed the advice given in 2 Cor. 3: 6, showing more of the meek and quiet spirit of the Master and less of the argumentative, that their souls would rejoice much more over others brought to a saving knowledge of the truth.

On my way home to spend the few weeks remaining before the Des Moines, Iowa, institute, with the Milwaukee church, I stopped a day at Bellefontaine, and was glad to find sister Allen's family faithful and rejoicing in the truth. Also sister Batesel, who is an entirely helpless paralytic, not having been able to walk a step alone for thirty-five years. I found her cheerful and hopeful in her God, rejoicing in that blessed hope that soon the lame shall leap as a hart. Isa. 35: 6.

S. S. SHROCK.

MISSOURI SABBATH-SCHOOL CONVENTION.

THE Sabbath-school convention for southern Missouri was held at Rich Hill, Feb. 10-17. The

schools in this part of the State were well represented, and a good interest was shown by those present. Much of the blessing of God was felt all the way through. Two sessions were held each day, and many topics of interest and importance to Sabbath-school workers were considered. We only regretted that every Sabbath-school worker, within reach of the convention, was not present.

Elders R. S. Donnell and C. Santee were present, and each evening presented some of the good gleaned at the institute at Moline, just closed. An effort was made to get all to realize the importance of the Sabbath-school, and the great need of love for, and consecration to, the work of the Lord.

From Rich Hill we came to Hamilton, where another Sabbath-school convention was appointed for Feb. 18-25. On account of bad weather and much sickness, the attendance at this place was not what we had desired to see; but those present took a good degree of interest in the work, and went to their homes feeling much encouraged and benefited.

These were the first Sabbath-school conventions held in the State, but all felt that they had been successful, and were anxious that others should be held in the near future. We hope to see some advance steps taken in the Sabbath-schools represented at these conventions, and trust they will make practical use of the benefits received.

GEO. M. ELLIS,
MRS. G. M. ELLIS.

HELP FROM THE PUBLIC PRESS.

BROTHER H. F. Phelps writes from Carthage, Mo.:

"I have written a series of six papers on the 'Principles of American Government.' These are being published in one daily and two county weeklies. One Finlander says his people like them very much, and that these ideas are new, as his people were brought up in a State church. He desires these articles continued. He has 10,000 readers. I offered them to another paper circulating in every State, and read by 3,000 doctors and 10,000 editors. They are accepted, and two are published. Yesterday I received a letter from the editor of a leading Norwegian paper of the Northwest. He has taken time to read them, accepts them, and promises as soon as possible to publish them."

Special Notices.

THE MINISTERIAL INSTITUTE FOR DIST. NO. 4.

ACCORDING to previous appointment, this institute will open Sunday morning, March 20, at 9 o'clock A. M. It will therefore be necessary that all should be on hand and get settled on Friday, the 18th, before the Sabbath.

Arrangements are being made by the Iowa Conference Committee, to accommodate all who may come. If there should be any who contemplate coming, who have not yet notified the committee of the same, they will please do so at once. Write to Elder L. T. Nicola, 608 E. 12th St., Des Moines, Iowa.

In reference to what to bring, and what you may expect in the way of accommodations, I refer you to what brother J. H. Morrison has stated in the last number of the REVIEW, under the heading "Biblical Institute in Dist. No. 4."

We hope for a general attendance of all the laborers in the district. The five institutes already held have been very successful, and have resulted in much good, and there is no reason why this one, the last in the round, shall not be the very best. We are certainly in need of God's blessing, and we have the promise that if we seek him, we shall find him.

O. A. OLSEN.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:130.

LESSONS FROM THE OLD TESTAMENT.

LESSON XII.—THE BLESSINGS OF THE GOSPEL. ISA. 40:1-10.

(Commit Verses 3, 4.)

(Sabbath, March 26.)

TEXT.—"And the glory of the Lord shall be revealed, and all flesh shall see it together." Isa. 40:5.

1. What message does God give his people through the prophet? Isa. 40:1.

NOTE.—Jerusalem, as the center of worship, the chief city of the kingdom, stands for the people of God. Her sins are the sins committed by them. If the Jews had proved faithful to God, old Jerusalem would have stood forever (Jer. 17:24-27), but as Israel continued to transgress, Jerusalem was destroyed. But this unbelief did not make the promise of God of none effect (Rom. 3:3); God's promises to the faithful are fulfilled through Christ in the new covenant, and to the new covenant city, New Jerusalem, the mother of us all. Gal. 4:26. (See Isaiah 54 and Revelation 21.)

2. What has been the condition of all God's people here? Isa. 53:6, first two clauses; Rom. 3:23.

3. Though accepted of God, what is their lot? Acts. 14:22; 2 Tim. 3:12.

4. Who is their comforter? Isa. 51:3, 12; 61:1-3.

5. How does God comfort them? Isa. 40:2, margin.

NOTE.—For the latter part of the verse, compare Jer. 16:18 with 17:18. Jerusalem's double punishment seemed to be double destruction to the earthly city. The prophet looks beyond this to the heavenly Jerusalem.

6. By virtue of whom are all these sins pardoned? Isa. 53:4, 5.

7. In what are these blessings included? Luke 2:10, 11, 14; Rom. 1:16, 17.

8. What herald should go before this coming Redeemer? Isa. 40:3; Matt. 3:1-3.

9. What work must be done for the people in their own hearts, or be done by the power of the Son of God, when he comes to reign? Isa. 40:4; Luke 3:5.

NOTE.—The figure used is that of the advance guard of an army or king's retinue preparing the literal way before him. It doubtless meant that those who received Christ must put away their traditions, their errors, their sins. When this is not done by the grace of Christ in the hearts of those who accept him, it will be done by his glory when he comes.

10. What should be revealed through Christ? Isa. 40:5.

11. What does Jesus say of himself? John 14:9; 12:32. Ans.—That he represents the Father, and therefore, if lifted up, would represent to the world in that lifting up, God's love and mercy.

12. What does John say of Christ in this respect? John 1:14.

13. What especial phase of God's glory was manifest in Christ on earth? Eph. 1:6.

14. When will the ultimate glory of Jehovah be revealed through Christ? Matt. 16:27; 25:31.

15. What will this full revelation of glory mean to the people of God? Luke 3:6; 1 Pet. 1:5, 7-9.

16. In view of these wonderful promises of the gospel of Christ, what command does God give to his heralds? Isa. 40:6-8.

17. In what does the apostle declare this word is preached? 1 Pet. 1:24, 25.

18. What message and spirit should animate the people of God in heralding these tidings? Isa. 40:9, margin. (See also Matt. 3:1, 2; John 1:29.)

19. What message will precede Christ's second advent? Isa. 40:10, compare with Rev. 22:12.

20. Having all the re-assurances of the word of God, in what may his people rest? Isa. 40:8; 51:6-8.

21. And what will that same blessed gospel reveal to us through all eternity? Eph. 2:7 and text.

ADDITIONAL NOTES.

1. OUR COMFORT.—Friends may administer comfort to us under some circumstances; even then the best comfort they can bestow is the comfort with which God has comforted them. "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:4. Human comfort must be as imperfect as human nature. God is infinite in all his attributes and in all he does. He is able therefore to comfort his people in an infinite manner. "Earth has no sorrow that heaven cannot heal." God can heal, because he can promise all things, both in this life and in the life to come; and he is able and willing, yes, anxious to do for us all that he has promised. Even death, so cruel and relentless, breaking the tenderest ties, cannot leave us comfortless. There is left for us a precious promise that the graves shall be opened, and those who sleep in Jesus shall live again to die no more; and then we are told to "comfort one another with these words." 1 Thess. 4:18.

2. CONDITIONAL BLESSINGS.—The blessings of the gospel are granted upon our acceptance of the plan and compliance with the conditions. The Lord sets before us principles which are worthy of being perpetuated. If these Godlike traits of character, known in the Scriptures as the fruits of the Spirit, because they can be realized in us only by the Spirit's help, become the controlling influences of our lives, then in the great day of final settlement God will see in us something worthy of being immortalized. Everything worthy of being perpetuated will be saved; and everything that is not, will be lost. This being the case, nothing that is of any value will be lost.

3. GOD'S LOVE FOR HIS PEOPLE WILL BE UNENDING.—Although the love of God for us at the present time seems wonderful; it is only the beginning. He has

made known to us "the riches of his grace," but we have only faintly comprehended it. We shall be further instructed in the wonders of this "riches" throughout eternity. The plan of salvation, like all of God's works, is an infinite one; and as eternity rolls on, those who have been saved by it will understand it more clearly; and they will constantly receive new evidences of his love. The riches of his grace may be given to us now, but its effects and its joys are everlasting. "In the ages to come" he will "show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." Eph. 2:7.

News of the Week.

FOR WEEK ENDING MARCH 12.

DOMESTIC.

—Considerable loss of life is reported as the result of the great storm in the Northwest last week.

—The Virginia Legislature has passed a bill appropriating \$25,000 for the State's exhibit at the World's Fair.

—The Supreme Court of the United States has decided that the "Contract Labor Law" does not apply to clergymen.

—General Russell A. Alger said in an interview, Monday, that he was a candidate for the Republican nomination for President.

—Alexander Becksway of Blue River township, Ind., celebrated on Friday the 112th anniversary of his birth. He is hale and hearty.

—The New York Assembly Ways and Means Committee decided that the appropriation for the World's Fair should remain at \$300,000.

—Suits were filed in the United States Circuit Court, Thursday, against the city of New Orleans, by heirs of six of the Italians lynched there March 14, 1891, claiming \$30,000 in each case.

—Kansas Democrats are said to be arranging a deal with the People's party, whereby the former will gain three Congressmen in return for supporting the national ticket of the People's party.

—The refusal of Lord Salisbury to consent to the renewal of the *modus vivendi* with the United States for the protection of the seal fisheries during the period covered by the proposed arbitration, causes much indignant comment by the press of this country.

—The blizzard which so suddenly burst upon the Northwest, March 9, was one of unusual severity. In some places objects could not be seen two rods away. Railroad traffic and business of all kinds was suspended. In many places schools were dismissed at noon.

—Trains were blockaded, telegraph wires prostrated, street-car traffic stopped, and pedestrianism made almost impossible by a storm in the Northwest, Wednesday night. At St. Paul many of the schools and stores were closed. The storm is said to be the worst since Jan. 12, 1888.

—The steam-ship "Missouri" will take the American millers' present of flour to Russia. The owners of the vessel have offered its use free, and it will be loaded in New York at once with 4,500,000 pounds of flour and 1,500,000 pounds of corn meal, which has been contributed by the millers of this country. Minnesota alone has contributed 1,553,504 pounds of flour and \$5,907.95 in money, which is about one third of the whole contribution.

—The government of the United States is taking active steps to provide the necessary defense for New York harbor. The land has been purchased, and immense forts will soon be built and mounted with steel guns thirty-five feet long. The fortifications will consist chiefly of enormous breastworks, rising in high terraces. These will be sodded, and in summer will present a charming appearance. They will have a backing of armor plate, through which projectiles from an enemy's guns could hardly penetrate.

FOREIGN.

—Advices from thirty centers of the Argentine Republic indicate that general trade is reviving.

—The press prosecution in Germany has been undertaken under the express instructions of the kaiser.

—Wednesday a bill was introduced in the Canadian Parliament, prohibiting the importation of contract laborers.

—The Russian government is not yet ready to go to absolute extremes in its warfare on the Protestants of the Baltic provinces.

—The emperor of Germany has suppressed several papers for expressing their minds too freely about the late riots and their causes.

—Three hundred miners were entombed by the explosion of fire-damp in a colliery near Charleroi, Friday. It is feared that nearly all perished.

—Several Russian ministers advised the arrest of Count Tolstoi because of his letters to foreign papers regarding the famine, but the czar refused to listen to the advice.

—The recent London, Eng., city elections have resulted in a victory for the Liberals. The Tories are said to be much discouraged by the completeness of their defeat.

—Among those who lost their lives in the storm of a few days ago along the coast of Portugal, were eighty-three married men whose widows now have to care for 233 children.

—The traffic in sermons is creating quite a stir in England. There appears to be a very large business done in this way, both by newspaper advertising, and by private correspondence.

—The Senate has ratified the protocol and treaty making the United States a party to the Convention of Berne, relating to the protection of patents in all of the signatory countries.

—Thursday the French Foreign Office announced that the commercial treaty with the United States had been concluded. The Senate of Spain approved the commercial treaty with the United States by a vote of 90 to 50.

—The leaders of the National Liberal and Freisinnige parties in Germany, are exchanging confidences with a view to concerted action against the emperor's absolutism. The parties have too widely divergent programs to permit of fusion, but in the face of danger from a common enemy who would destroy them both, a temporary coalition is recognized as inevitable.

—An attempt was made to re-instate Fonseca in authority in Brazil, Jan. 19. The trouble began in Santa Cruz, where many of the former soldiers of Fonseca have been confined since his fall. They overpowered the guards, and seized the arms and ammunition of the fortress. They then took another fort by stratagem and released more prisoners of the same kind as themselves. Government gun-boats were sent to the scene of action, and after sustaining a bombardment of over thirty hours' duration, the rebels surrendered, thirty of them being killed and as many of the soldiers.

—Dantzic, Germany, was the scene of a severe riot March 4. Thousands of working people were out of work and out of food. They appealed to the chief local magistrate, who advised them to be quiet. Finding that nothing was to be done for their relief, they rose en masse, and helped themselves to food for their starving families. They made a fair distribution according to the needs of every family. The police were powerless to stop them. One of the rioters who acted as spokesman, declared that if they were interfered with, they would lay the streets of Dantzic in blood and ashes. The emperor is said to be furious at the authorities at Dantzic for not suppressing the mob.

RELIGIOUS.

—The established church of Scotland calls for a steamer for use in its East African mission to assist the native missionaries in traversing the hundred miles of navigable river from Blantyre. Half the necessary sum has been raised.

—A bill introduced in Parliament by the Right Honorable and most Reverend Edward White Benson, Lord Archbishop of Canterbury, enabling church courts to dismiss from their livings clergymen who are convicted of drunkenness, felony, and other immoralities, has passed its second reading in the House of Lords.

—In Pittsburgh, last Thursday, the appeals of the Sunday newspapers against the suits entered by the Law and Order League for selling papers on Sunday were dismissed by Judge Porter of the county court, who ruled that the sale of papers was a work of convenience and not of necessity. The cases will be appealed to the Supreme Court.

—There has been much religious excitement among the Free Methodists at Corning, Iowa, for some months. They are accustomed in the enthusiasm of their meetings, to stamp, shout, yell, and run about, and some of the young girls and young men who have claimed to be converted, have frantically thrown themselves upon the floor, and at times have lain there kicking and shouting hysterically for hours. As the result of such conduct, they have been mobbed by roughs until they have appealed to the governor for protection. Public sentiment is opposed to the continuance of the meetings.

Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15.

GENERAL MEETINGS IN MICHIGAN.

No providence preventing, we will hold general meetings in Michigan as follows:—
Frankfort, March 17-21
Traverse City, " 24-28

These meetings are to commence Thursday evening, continuing forenoon, afternoon, and evening, till Monday evening. We hope that all our brethren from the surrounding country will be present from the beginning, so as to attend all the meetings. If the house of worship at Frankfort is ready for dedication at the time of the meetings appointed for that place, and the brethren so desire, dedicatory services will be held on Sunday, March 20.
J. FARGO,
J. O. CORLISS.

No providence preventing, we will hold meetings as follows:—

Lyons, Mich., March 17-22
I. H. EVANS,
R. C. HORTON,
A. O. BURRILL.

CARLTON CENTER, Mich., March 24-29
R. C. HORTON,
A. O. BURRILL.

PAPERS WANTED.

I wish to procure clean copies of REVIEW, Signs, and American Sentinels, for free distribution. If our brethren who have spare copies of these papers will send them, post-paid, to my address, I will place them where they may do good. Address R. T. Woodward, 66 Emerald St., Boston, Mass.

DISCONTINUE PAPERS.

J. M. MICKEY of Oakley, Ill., has enough papers for the present.
A. RAYBURN, Superior, Nebr., has all the papers he needs for the present.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. 14: 13.

[To make room for other important matter, we are able to devote only a limited space to obituary notices, and hence are obliged to condense them to the briefest statement consistent with the facts in the case.]

MUNSON.—At North Parma, N. Y., Oct. 23, 1891, of old age, Asahel Munson, aged eighty-six years.

M. F. DIBBLE.

KELLEY.—Of old age, at Westphalia, Mich., Feb. 18, 1892, Mrs. Mary A. Kelley, aged eighty-one years.

J. L. CUPIT.

PERRY.—At Portland, Me., Dec. 22, 1891, of consumption, S. C. Perry, in the forty-sixth year of his age.

P. M. HOUSE.

WELLS.—Of tuberculosis, at Oakland, Cal., Jan. 12, 1892, Willie Wells, aged 14 years, 1 month, and 8 days. Sermon from James 4: 14.

F. M. WILCOX.

SHAFFER.—In Greenwood, Oceana Co., Mich., Feb. 17, 1892, after a long illness, Linford Shaffer, aged sixty-seven years. Text, Isa. 49: 29.

MARCUS L. CARPENTER.

BROOKINS.—Walter Brookins of heart failure, at the home of his daughter in Sioux City, Iowa, Feb. 24, 1892. Words of comfort by the writer from 2 Tim. 4: 7, 8.

G. F. WATSON.

PHILLIPS.—In East Washburn, Aroostook Co., Me., of heart disease, Feb. 27, 1892, Wendell Phillips, aged 32 years, 4 months, and 24 days. Discourse by the writer.

J. B. GOODRICH.

SHERWOOD.—Of consumption, at Worcester, N. B., Feb. 11, 1892, Edward J. Sherwood, aged 59 years, 8 months, and 1 day. Funeral services conducted by the writer.

H. W. COTTRELL.

STUREMAN.—At Wolf Lake, Ind., of bronchitis, Feb. 23, 1892, Edith, daughter of R. J. Stureman, aged 1 year, 2 months, and 25 days. Discourse by Rev. Nicerson of the M. E. Church.

R. J. STUREMAN.

DENHAM.—In St. Johns, N. B., Feb. 13, 1892, from the effect of ether given in order to effect a surgical operation, Jessie Dunham, aged 19 years and 10 months. Words of comfort were spoken by the writer.

H. W. COTTRELL.

HILLIARD.—At Battle Creek, Mich., Feb. 24, 1892, of heart failure, induced by la grippe, Henry Hilliard, aged 76 years, 5 months, and 9 days. Funeral at Ceresco, Mich., Feb. 27. Sermon by the writer. John 11: 25.

I. D. VAN HORN.

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MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Jan. 31, 1892.

EAST.	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	Ad'nt'g Express.	Eve'g Express.	Kal. Accom'n.	Eve'g Express.
STATIONS.								
Chicago	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.55	
Michigan City	9.10	11.10	2.00	4.48	am 12.25	11.20	7.00	
Niles	10.20	pm 12.43	2.52	5.50	1.45	am 12.25	8.25	
Kalamazoo	12.00	2.20	3.55	7.04	3.37	2.00	pm 10.05	
Battle Creek	pm 12.55	2.59	4.25	7.37	4.29	2.45	7.33	
Jackson	3.06	4.30	6.32	8.52	6.25	4.20	9.45	
Ann Arbor	4.42	5.25	6.22	8.45	7.45	6.43	10.05	
Detroit	6.15	6.45	7.20	10.45	9.20	7.15	am 12.11	
Buffalo	am 3.00	am 3.00	am 3.00	am 6.25	pm 5.05	pm 6.05	pm 8.16	
Rochester			5.50	9.55	8.10		10.00	
Syracuse			8.00	12.15	10.20		am 1.00	
New York			pm 3.45	pm 8.50	am 7.00		7.45	
Boston			5.40	11.05	10.45		10.45	
WEST.	Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	Kal. Accom'n.	Eve'g Express.	
STATIONS.								
Boston	am 8.30	pm 2.15	pm 3.00	pm 6.45				
New York	10.30	4.30	6.00	9.15				
Syracuse	pm 1.30	11.35	am 2.10	am 7.20				
Rochester	9.35	1.25	4.20	9.55				
Buffalo	pm 11.00	11.00	2.20	5.30	11.50	am 8.45		
Suspension Bridge			3.15	6.25	pm 12.50			
Detroit	am 8.20	am 7.40	9.05	pm 1.20	9.15	pm 4.45	pm 8.00	
Ann Arbor	9.35	8.40	9.59	2.19	10.32	5.52	9.8	
Jackson	11.25	9.40	10.58	3.17	12.01	7.15	10.45	
Battle Creek	pm 1.00	11.12	pm 12.02	4.25	am 1.20	8.47	pm 12.05	
Kalamazoo	2.17	11.55	12.39	5.00	2.22	pm 9.30	1.07	
Niles	4.16	pm 1.12	1.48	6.17	4.16	7.40	9.10	
Michigan City	5.37	2.14	2.48	7.20	5.20	8.40	10.10	
Chicago	7.55	3.55	4.30	9.00	7.55	11.15	6.50	

*Daily. †Daily except Sunday. ‡Daily except Saturday.
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 p. m., arriving at Jackson at 7.55 p. m., daily except Sunday.

Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.58 a. m., arriving at Niles at 10.05 a. m., daily except Sunday. Trains on Battle Creek Division depart at 8.05 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.

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Time Table, in Effect Dec. 6, 1891.

GOING WEST.	STATIONS.	GOING EAST.
am 3.00	Boston	am 6.15
pm 3.00	New York	pm 6.50
pm 6.00	Buffalo	pm 7.40
pm 6.00	Niagara Falls	pm 8.00
pm 6.20	Boston	pm 8.10
pm 6.20	Montreal	pm 8.20
pm 6.45	Toronto	pm 8.30
pm 6.45	Detroit	pm 8.40
pm 6.45	Port Huron	pm 8.50
pm 6.45	Port Huron Tunnel	pm 9.00
pm 6.45	Lapeer	pm 9.10
pm 6.45	Flint	pm 9.20
pm 6.45	Bay City	pm 9.30
pm 6.45	Saginaw	pm 9.40
pm 6.45	Durand	pm 9.50
pm 6.45	Lansing	pm 10.00
pm 6.45	Charlotte	pm 10.10
pm 6.45	Battle Creek	pm 10.20
pm 6.45	Vicksburg	pm 10.30
pm 6.45	Schoolcraft	pm 10.40
pm 6.45	Cassopolis	pm 10.50
pm 6.45	South Bend	pm 11.00
pm 6.45	Valparaiso	pm 11.10
pm 6.45	Chicago	pm 11.20

Where no time is given, train does not stop.
Trains run by Central Standard Time.
Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.
Pacific, Limited, Day, and Atlantic Expresses, daily.
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The Review and Herald.

BATTLE CREEK, MICH., MARCH 15, 1892.

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We call the attention of the reader to another important article on education from the pen of Prof. Prescott, on page 162 of this number.

The December (1891) "Monthly Summary" of work done by canvassing agents in the Australian field, shows that the work there is being pushed forward systematically, and plans are being formulated, calculated to make the efforts of all engaged most practical and efficient.

The brethren composing the General Conference Committee, the General Conference Association, the Foreign Mission Board, and the Book Committee, are now mostly in this city, for the appointed season of deliberation. It gives the different committee and meeting rooms very much the air of a General Conference.

Present indications point to an American as the successor of the famous C. H. Spurgeon, in the London Tabernacle. Rumor avers that Dr. Arthur T. Pierson is the most popular candidate for the place. There appears, to be sure, a little difficulty in the fact that Dr. Pierson is a Presbyterian, and the one who occupies the Tabernacle must be a Baptist. But rumor has a way out of this difficulty by asserting further that Dr. Pierson will become a Baptist!

There is another hitch in the Bering Sea negotiations. Now that the agreement to arbitrate has been signed, Lord Salisbury refuses to extend the *modus vivendi*, pending the decision of the committee of arbitration. As the arbitration may linger for years, while the destruction of the seals goes on as before, this action of Lord Salisbury looks like a trick unworthy the representative of a great nation. As might be supposed, this action of the British government has excited much unfavorable comment in this country.

Brother Henry Hilliard, whose obituary notice appears this week, was a highly honored pioneer in the cause of the third angel's message. He was one of the first to embrace the views of Seventh-day Adventists in the State of New York, and from that day, some thirty-six years ago, to his death, was as true to this movement as the needle to the pole. A prominent way-mark disappears as he passes away. His death was quite sudden, his only daughter, the wife of Elder S. H. Lane, hav-

ing been conversing with him only a few moments previous, when he thought he was better, and would soon be able to be up.

From the *Bible Echo* (Melbourne, Australia) of Jan. 1, 1892, we copy the following hopeful and helpful words:—

"From the past with its failures, we turn hopefully to the future, with a new consecration of our powers to God, a new resolution to be more faithful than before. Some grow weary of making new resolutions, on account of repeated failures to carry out successfully those of the past. It is a serious mistake to cease forming new purposes; he who does so surrenders to the enemy. There are but very few who come up to the mark they have set for themselves. No single step takes a man to the end of his journey; but setting out anew each day, he accomplishes something, and at last the journey is done."

New York City kisses the pope's toe—as it were. That is, some papists of that city felt it incumbent on themselves to get up a meeting at Cooper Institute, March 2, in honor of the birthday of Pope Leo XIII. Archbishop Corrigan was there to represent the Catholic Church, and Mayor Grant to represent the city. When the Archbishop entered, the audience burst into loud applause. And then Mayor Grant arose, and dropping on one knee, took Mr. Corrigan's hand and kissed it! As a private individual, Mr. Grant has a right to go to Mr. Corrigan's residence, and hug him and kiss him to his heart's content. But when in his official capacity as mayor, representing New York, which is not yet altogether a papal commonwealth, he prostitutes the city to the feet of the papacy, he altogether transcends his right of office, and insults every true Protestant in that municipality. The *Boston Traveler* of March 4, which reports the fact under the heading of "A significant Scene," closes its remarks with these words:—

"Thus does the head of the government of a great city render homage to a priest; thus does the representative of Tammany signify its allegiance to a power greater than itself."

Nothing shows more clearly the important position to which the United States of America has risen among the nations of the earth, than the interest with which the nations of Europe are watching the movements transpiring in this country, and the solicitude with which they conjecture what is about to occur. When the leading nation of the Old World—England—takes more interest in the question of who is to be the next President here, than it would in the question of who is to be the next emperor of Germany, Italy, Austria, or Russia, we may well feel that our country has "come up" sufficiently to fulfill the specification of Rev. 13:11. And that England does so regard us, appears from the following paragraph, credited by a New York paper, last week, to the *London Spectator*:—

"Who succeeds President Harrison is a matter far nearer to the people of England than the succession to the thrones of Germany or Italy, Austria or Russia. We do not want to interfere, but in the case of so near a relation, we cannot help desiring to know how things are going to be settled. If the people of America would only believe it, the interest felt in the election in England is in no sense selfish. We do not want, as some of them imagine, to see a President elected who will knuckle down to England. The people of this country, for all their shyness and consequent appearance of churlishness, are sincerely proud of America, and genuinely anxious that she shall choose well when she chooses her chief magistrate. They feel that the credit of the whole Anglo-Saxon kin is involved in the choice, and are eager that the greatest post to which any English-speaking man can be elected should be worthily filled."

SENATOR BLAIR AGAIN.

Our last reference to the father of the now historic "Sunday-rest bill," was an item headed

"Exit Senator Blair," inserted on the occasion of his retirement from the United States Senate. It now seems that the ex-senator is about to enter again the political arena, and in so doing, to become an aspirant for no less an office than that of President of the United States. A Detroit daily published in a recent issue the following:—

"New Hampshire politics are always interesting," Senator Chandler said last evening, "and this year they are particularly so. New Hampshire has a presidential candidate, and the State will be found to be in earnest in presenting his name at the national convention; that is, his name will be presented if the strength we expect from the South will be forth-coming. Ex-senator Blair is our candidate, and as he represents the labor, educational, and temperance ideas of the country, we expect he will prove a formidable candidate."

These are not altogether idle words, when it is considered that the ex-senator, as the champion of legal sanction for the first-day Sabbath, would no doubt have the support of the Woman's Christian Temperance Union, the American Sabbath Union, and very largely of pastors and religious people generally. While rather improbable, of course, it still would not be the strangest thing that ever happened if Mr. Blair should prove a leader under whom the numerous and powerful Sunday-law organizations of the country should be led to try their united strength in the arena of national politics.

L. A. S.

THE ROYAL MAIL.

DURING my recent stay in the island of Jamaica, I rode in all 110 miles in the royal mail coaches, which are used for conveying the mails overland from town to town. These coaches are ordinary covered wagons, with a covered box built on the rear, in which the mails are securely locked, the whole being drawn by two, or usually three mules. I was forcibly impressed with the importance which the drivers of these coaches attach to the absolute necessity for haste in their work. Occasionally a passenger would beg for a few moments' delay, to enable him to transact a little business while the mail was being changed, but invariably the answer came, "This is the royal mail, and we must hasten with it." The lives and comfort of the mules that draw the coaches are not allowed to come into the consideration at all, and they whip them down unmercifully to a very fast gait, in order that the royal mail may not be delayed. They change teams frequently, to be sure, but as some of our journey was up the mountains, it was almost painful to see the lack of feeling exhibited in urging the weary animals up the steep roads in order that the royal mail might be hastened on its way. Once I asked the driver to stop a moment and let me gather up a few oranges which were lying in abundance on the ground beside the way, but no, it would delay the royal mail, and that would not be allowed.

As I thought over these matters on this long and interesting stage journey, my mind was impressed with the practical lesson to be drawn from it all. Hence this article. The royal mail is simply composed of letters and papers dispatched by men to each other, under the laws of the queen of England. The people of God are carrying messages of infinitely greater importance, given by a much higher authority. Eighteen hundred years ago, the Lord of glory said: "Go ye into all the world, and preach the gospel to every creature." How slowly are we carrying out this commission. "The King's business requires haste," but how often we forget it and grow careless and indifferent in our work. Men are dying not only in distant lands, but even near our homes, without a saving knowledge of the gospel commission, yet how much time we allow to go to waste without making any effort to carry the message to them. May God help us as royal messengers, to be more diligent in our work.

L. C. CHADWICK.